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A View of Society in Europe, in its Progress from Rudeness to Refinement: or, Inquiries concerning the History of Law, Government, and Manners. By Gilbert Stuart, LL.D. 4to. 15s. boards. Murray.

IT is not easy to discover a more interesting subject than the progress of society from barbarism to civilization. To mark, in the degrees of gradual ascent, that variation of pursuit, and discrimination of character, which distinguish the fierce inhabitant of the woods from the cultivated citizen of the world, is, even in the abstract, an important object to the philosophic eye: but that importance must increase in magnitude, when such investigation points to the origin and advancement of the government, laws, and manners of modern Europe.

To the historian, to the lawyer, to the man of the world as well as to the man of solitude and reflexion, the work before us must be a valuable acquisition: for, as our author justly remarks, ‘It is in the records of history, in the scene of real life, not in the conceits of fancy and philosophy, that human nature is to be studied.’

To trace the rude invader of the Roman empire from that situation of wild independence, which he cherished in his forests, to accompany him through all the gradations of feudal subordination and oppression; to mark the dawn, the vigour, the corruption, and the fall of this extraordinary system; to display the singular style of manners which it introduced and cultivated; to develop the rise, the grandeur, and the decline of chivalry; with the importance and influence of wo-

VOL. XLV. *March*, 1778.

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men in the early and middle ages; to inquire into the progression and abolition of fiefs; with the consequent establishment of taxes and standing armies; and to throw new lights on the improvement of learning, commerce, and refinement, are objects worthy the pen of a Tacitus; the model our ingenious author seems to have followed, with a success which does honour to his judgment, penetration, and taste.

Dr. Stuart's great object is to treat of laws, customs, and government, as they are connected with history; to which their relation and dependence is close and intimate. 'They all (as he observes in his advertisement) tend to the same point, and to the illustration of one another. It is from the consideration of them all, and in their union, that we are to explain the complicated forms of civil society, and the wisdom and accident which mingle in human affairs.'

He afterwards proceeds:

'The foundations of a work like this I have attempted, must be laws of barbarous ages, ancient records, and charters. These I could not incorporate, with propriety, in my narrative. This instructive, but tasteless erudition, did not accord with the tenor of a portion of my performance, which I wished to address to men of elegance, as well as to the learned. It consisted, however, with the simpler and the colder style of dissertation. My proofs, accordingly, appear by themselves; and, in consequence of this arrangement, I might engage in incidental discussions; I might catch many rays of light that faintly glimmer in obscure times; and, I might defend the novelty of my opinions, when I ventured to oppose established tenets, and authors of reputation.'

'Though I have employed much thought and assiduity to give a value to these papers, yet I communicate them to the public with the greatest diffidence. My materials were buried in the midst of rubbish, were detached, and unequal. I had to dig them up anxiously, and with patience; and, when discovered and collected, it was still more difficult to digest and to fashion them. I had to struggle with the darkness and imperfection of time and of barbarity. And, from the most able historians of our own and foreign nations, who might naturally be expected to be intelligent guides for the paths I have chosen, I could derive no advantage. They generally prefer what is brilliant to what is useful; and they neglect all disquisitions into laws and into manners, that they may describe and embellish the politics of princes, and the fortunes of nations, the splendid qualities of eminent men, and the lustre of heroic action.'

Having thus explained the ground-work of his investigation, he considers the Germans before they left their woods; the

the political establishments of the Barbarians after they had made conquests; the spirit of fiefs; the power of a feudal kingdom; and the military arrangements which prevailed in the declension of fiefs and chivalry: in the conduct of this inquiry, he has proceeded far in the dispelling of that obscurity, which has so long enveloped the history and the manners of the middle ages; the great foundation of the laws, the liberties, and the customs of modern Europe.

To lay any passage before our readers, as more instructive than another, would be a task of some difficulty; as those subjects already treated by our greatest writers, acquire here a degree of novelty and importance, which places them in a very interesting point of view. Without any studied selection we shall insert, therefore, a few extracts, to give some idea of our author's manner, reasoning, and research.

The origin of knighthood; of the point of honour; of judicial combats; of tournaments and blazonry, the doctor thus traces to the German tribes in their rude state.

• The inclination for war entertained by the Germanic states, the respect and importance in which they held their women, and the sentiments they had conceived of religion, did not forsake them when they had conquered. To excel in war was still their ruling ambition, and usages were still connected with arms. To the sex they still looked with affection and courtesy. And their theology was even to operate in its spirit, after its forms were decayed, and after Christianity was established. Arms, gallantry, and devotion, were to act with uncommon force; and, to the forests of Germany, we must trace those romantic institutions, which filled Europe with renown, and with splendor: which, mingling religion with war, and piety with love, raised up so many warriors to contend for the palm of valour and the prize of beauty.

• The passion for arms among the Germanic states was carried to extremity. It was amidst scenes of death and peril that the young were educated: it was by valour and feats of prowess that the ambitious signalized their manhood. All the honours they knew were allotted to the brave. The sword opened the path to glory. It was in the field that the ingenuous and the noble flattered most their pride, and acquired an ascendancy. The strength of their bodies, and the vigour of their counsels, surrounded them with warriors, and lifted them to command.

• But, among these nations, when the individual felt the call of valour, and wished to try his strength against an enemy, he could not of his own authority take the lance and the javelin. The admission of their youth to the privilege of bearing arms,

was a matter of too much importance to be left to chance or their own choice. A form was invented by which they were advanced to that honour.

‘ The council of the district, or of the canton to which the candidate belonged, was assembled. His age and his qualifications were inquired into; and, if he was deemed worthy of being admitted to the privileges of a soldier, a chieftain, his father, or one of his kindred, adorned him with the shield and the lance. In consequence of this solemnity, he prepared to distinguish himself; his mind opened to the cares of the public; and the domestic concerns, or the offices of the family from which he had sprung, were no longer the objects of his attention.

‘ To this ceremony, so simple and so interesting, the institution of knighthood is indebted for its rise. The adorning the individual with arms, continued for ages to characterise his advancement to this dignity. And this rite was performed to him by his sovereign, his lord, or some approved warrior. In conformity, also, to the manners which produced this institution, it is to be observed, that even the sons of a king presumed not to approach his person before their admission to its privileges; and the nobility kept their descendants at an equal distance. It was the road, as of old, to distinction and honour. Without the advancement to it, the most illustrious birth gave no title to personal rank.

‘ Their appetite for war, and their predatory life, taught the Germans to fancy that the gods were on the side of the valiant. Force appeared to them to be justice, and weakness to be crime. When they would divine the fate of an important war, they selected a captive of the nation with whom they were at variance, and opposed to him a warrior out of their own number. To each champion they presented the arms of his country; and, according as the victory fell to the one or the other, they prognosticated their triumph or defeat. Religion interfered with arms and with valour; and the party who prevailed, could plead in his favour the interposition of the deity. When an individual was called before the magistrate, and charged with an offence, if the evidence was not clear, he might challenge his accuser. The judge ordered them to prepare for battle, made a signal for the onset, and gave his award for the victor.

‘ Nor was it only when his interest and property were at stake, that the German had recourse to his sword. He could bear no stain on his personal character. To treat him with indignity or disdain, was to offend him mortally. An affront of this kind covered him with infamy, if he forgave it. The blood of his adversary could alone wipe it away; and he called upon him to vindicate his charge, or to perish.

‘ In these proceedings, we perceive the source of the *judicial combat*, which spread so universally over Europe, and which is not

not only to be considered as a precaution of civil policy, but as an institution of honour.

‘ These nations, so enamoured of valour, and so devoted to arms, courted dangers even in pastime, and sported with blood. They had shows or entertainments, in which the points of the lance and the sword urged the young and the valiant to feats of a desperate agility and boldness; and in which they learned to confirm the vigour of their minds, and the force of their bodies. Perseverance gave them expertness, expertness grace, and the applause of the surrounding multitude was the envied recompense of their audacious temerity.

‘ These violent and military exercises followed them into the countries they subdued, and gave a beginning to the *jousts* and *torneaments*, which were celebrated with so unbounded a rage, which the civil power was so often to forbid, and the church so loudly to condemn; and which, resisting alike the force of religion and law, were to yield only to the progress of civility and knowledge.

‘ Unacquainted with any profession but that of war, disposed to it by habit, and impelled to it by ambition, the German never parted with his arms. They accompanied him to the senate-house, as well as to the camp, and he transacted not without them any matter of public or of private concern. They were the friends of his manhood, when he rejoiced in his strength, and they attended him in his age, when he wept over his weakness. Of these, the most memorable was the *shield*. To leave it behind him in battle, was to incur an extremity of disgrace, which deprived him of the benefit of his religion, and and of his rank as a citizen. It was the employment of his leisure to make it conspicuous. He was sedulous to diversify it with *chosen colours*; and, what is worthy of particular remark, the ornaments he bestowed, were in time to produce the art of *blazonry* and the occupation of the herald. These chosen colours were to be exchanged into representations of acts of heroism. Coats of arms were to be necessary to distinguish from each other, warriors who were cased compleatly from head to foot. Christianity introduced the sign of the cross; wisdom and folly were to multiply devices; and speculative and political men, to flatter the vanity of the rich and great, were to reduce to regulation and system what had begun without rule or art.’

The heroic and courteous demeanor of the knights; the virtuous and dignified deportment of the ladies; with the reciprocal influence of that elevated intercourse which took place between the sexes in the purer ages of chivalry, he places before us in a style picturesque and animated.

‘ Splendid with knighthood, of which the honour was so great as to give dignity even to kings and to princes, the ge-

nerous and the aspiring were received in every quarter with attention and civility. The gates of every palace, and of every castle, were thrown open to them; and, in the society of the fair, the brave relieved the severities of war, and fed their passion for arms. Though it was the study of the knight to consult the defence and the glory of the state, and to add to the strength and the reputation of his chief, yet the praise of his mistress was the spring of his valour, and the source of his activity. It was for her that he fought and conquered. To her all his trophies were consecrated. Her eye lighted up in his bosom the fire of ambition. His enterprise, his courage, his splendor, his renown, proclaimed the power and the fame of her perfections.

The women failed not to feel their dominion. The dignity of rank and its proprieties, the pride of riches, the rivalry of beauty, unfolded their excellence and charms. Their natural modesty, the sanctity of marriage, the value of chastity, improved with time and with Christianity. The respectful intercourse they held with the knights, the adoration paid to them, the tournaments at which they presided, the virtues they inspired, the exploits achieved to their honour, concurred to promote their elevation and lustre. To their enamoured votaries they seemed to be divinities; and toils, conflicts, and blood, purchased their favour and their smiles.

Placed out to general admiration, they studied to deserve it. Intent on the fame of their lovers, watchful of the glory of their nation, their affections were roused; and they knew not that unquiet indolence, which, softening the mind, awakens the imagination and the senses. Concerned in great affairs, they were agitated with great passions. They prospered whatever was most noble in our nature, generosity, public virtue, humanity, prowess. They partook in the greatness they communicated. Their softness mingled with courage, their sensibility with pride. With the characteristics of their own sex, they blended those of the other.

Events, important and affecting, actions of generosity, enterprise, and valour, exhibited in the course of public and private wars, were often employing their thoughts and conversation. And, in the seasons of festivity and peace, the greater and the lesser tournaments exercised their attention and anxiety. These images of war were announced with parade and ceremony. Judges were appointed to determine in them, and to maintain the laws of chivalry; and they were generally selected from among the aged knights, who came in crowds to live over again the scenes they had acted, and to encourage and direct the intrepidity and the skill of the aspiring youth. The combatants, entering the lists slowly, and with a grave and majestic air, pronounced aloud the names of the ladies to whom they had vowed their hearts and their homage. This privilege they had obtained at the expence of many a gallant achievement; and they

they were presented by the fair ones with a riband, a bracelet, a veil, or some detached ornament of their dress, which they affixed to their helmets or their shields, and considered as the pledges of victory. Every signal advantage won in the conflicts, was proclaimed by the instruments of the minstrels, and the voices of the heralds. Animated by the presence of the ladies, by the sense of their former renown, and of that of their ancestors, the champions displayed the most brilliant feats of activity, address, and valour. And the ladies, entering into their agitations, felt the ardours of emulation, and the transports of glory. When the torneaments were finished, the prizes were distributed with a ceremonious impartiality. The officers who had been appointed to observe every circumstance which passed in the conduct of the combatants, made their reports to the judges. The suffrages of the spectators were collected. After serious deliberation, in which the most celebrated personages who were present were proud to assist, the names of the conquerors were pronounced. Ladies were then chosen, who were to present to them the symbols of victory; and, in these fortunate moments, they were permitted to imprint a kiss on the lips of these fair disposers of renown. Amidst the contending praise of the judges and the knights, the music of war, and the shouts of the people, the victors were now conducted to the palace of the prince or the noble who exhibited the torneament. There, at the feast, which concluded their triumph, they were exposed to the keen look, and the impassioned admiration of whatever was most accomplished in beauty and in arms. And, in the height of a glory, in which they might well have forgot that they were mortal, they employed themselves to console the knights they had vanquished, and ascribed their success to fortune, not to valour; displaying a demeanour complacent and gentle, disarming envy by modesty, and enhancing greatness by generous sympathy and magnanimous condescension.

Our greatest historians, lawyers, and antiquaries having been divided in opinion, whether the idea of fiefs were brought into England at the Conquest, or were known in Anglo-Saxon times, Dr. Stuart offers the following among other reasons, to prove that our Saxon ancestors were by no means strangers to fiefs; it being only the tenure by knights service which was introduced by the Norman.

Many learned writers are positive, that the Anglo-Saxons were strangers to fiefs, and that these were introduced into England by William duke of Normandy. There are writers not less learned, who affirm that fiefs were not introduced into England by the duke of Normandy, but prevailed among the Anglo-Saxons in the condition in which they were known under William. Great men range themselves on each side of the question, and I will not detract from their merits. But, it will be permitted to me to express my sentiments.

‘ It cannot be true, that the Saxons, who settled in England, were strangers to fiefs. For, in this case, they must have renounced the manners to which they had been accustomed in Germany. They must have yielded to views different from all the other Gothic tribes who made conquests. They must have adopted new and peculiar customs. And history has not remarked these deviations and this dissimilarity.

‘ It cannot be true, that William the Norman introduced fiefs into England. The introduction of a system so repugnant to all the institutions which usually govern men; which was to force into an uncommon direction both government and property: which was to hold out new maxims in public and in private life; which was to affect, in a particular manner, inheritance and estates; to give a peculiar form to justice and courts; to change the royal palace, and the households of gentlemen; to overturn whatever was fixed and established in customs and usages; to innovate all the natural modes of thinking and of acting; could not possibly be the operation of one man, and of one reign.

‘ Let us not be deceived by names and by authorities. Fiefs were to run the same career in England which they had experienced in the other countries of Europe. They were to be at pleasure and annual, for life, a series of years, and in perpetuity; and, in all these varieties, they were to be exhibited in the Anglo-Saxon period of our story. The hereditary grant, as well as the grant in its preceding fluctuations, was known to our Saxon ancestors. Of this, the conformity of manners which must necessarily have prevailed between the Saxons, and all the other conquering tribes of the barbarians, is a most powerful, and a satisfactory argument. Nor is it single and unsupported. History and law come in aid to analogy; and these things are proved by the spirit and text of the Anglo-Saxons laws, and by actual grants of hereditary estates under military service.

‘ It is, at the same time, not less true, that the state of fiefs in England, under William the Norman, differed most essentially from their condition among the Anglo-Saxons. The writers, therefore, who contend that they existed in the ages previous to duke William, in the same form in which they appeared after his advancement to the crown, are mistaken. For, under the Anglo-Saxon princes, no mention is made of those feudal severities which were to shake the throne under William and his successors. Yet fiefs, under the Anglo-Saxons, in every step of their progression, must have been connected with those feudal incidents which were the sources of these severities.

‘ This difficulty, which, on a slight observation, appears to be inexplicable, will yield to my principles. The varying spirit of the feudal association, which I have been careful to remark, accounts for it in a manner the most easy and the most natural. When the superior and the vassal were friends, and their connection

nection was warm and generous, the feudal incidents were acts of cordiality and affection. When they were enemies, and their connection was preserved, not by the commerce of the passions and the heart, but merely by the tie of land, the feudal incidents were acts of oppression and severity. During the Anglo-Saxon times the affectionate state of the feudal association prevailed. During the times of duke William, and his immediate successors, their hostile condition was experienced. Hence the mildness and happiness of our Saxon ancestors; hence the complaints and grievances of our Norman progenitors.

‘ This solution of a difficulty, which has been a fruitful source of mistake, is strongly confirmed by a peculiarity which I am now to mention, and which, in its turn, is to lead to the explication of a problem that has been alike perplexing to our antiquaries and historians.

‘ It was from duke William, down to king John, that the people of England were to complain loudly of the feudal severities; and, during this long period of outrage and lamentation, it was their incessant desire, that the laws of Edward the Confessor should be restored. It is, therefore, beyond all doubt, that the feudal severities were not heard of during the times of king Edward. The superior and the vassal were then cordial and happy in each other. The feudal incidents were then expressions of generosity and attachment.

‘ But duke William, who was to acknowledge, by his laws, the freedom of the English government, which he was to insult by his administration, enacted, that the possessors of land should not be harrassed with unjust *exactions* and *tallages*. He thus promised an alleviation of the feudal severities. And, what seems constantly to have attended this promise, he formally restored and confirmed the laws of the Confessor. In allusion to the same severities, William Rufus engaged to abstain from illegal aids and oppressions; and, in reference to the same customs of the Confessor, he became bound to govern by mild and sanctified laws. Henry I. executed a celebrated charter, which contained direct mitigations of the feudal incidents, and he expressly restored and confirmed the laws of king Edward. Stephen gave a charter of liberties to the barons and people; and it was its purpose to bestow his sanction on the grant of Henry, and to confirm the good laws and customs of the Confessor. With the same intentions, a charter of liberties was framed and granted by Henry II.

‘ These grants, though invaluable as ample and decisive testimonials of our ancient liberties, by their perpetual and anxious retrospection to the Saxon times, could not be carried into execution, and maintained in the purity of their intentions. The altered condition of manners, and of the feudal association, did not permit their exercise. Notwithstanding the high and independent spirit of the English nation, which occasioned these grants,

grants, the feudal severities were to continue. They prevailed under duke William, under Rufus, under Henry I. under Stephen, and under Henry II. They were known under Richard I. And, in the age of king John, they became so exorbitant and so wild, from the eccentric and thoughtless nature of this capricious and despicable prince, that the barons and the people confederated to vindicate their liberties, and produced the magna charta, which, while it offered a limitation of the feudal rigours, was to be declaratory of the constitutional freedom that had distinguished this fortunate island from the earliest times.

“ This constant connection of the complaints of the feudal severities, and the revival of the laws and customs of the Confessor, from the age of duke William to king John, is a most remarkable and important peculiarity. “ What these laws were, of Edward the Confessor, says Mr. Hume, which the English, every reign, during a century and a half, desired so passionately to have restored, is much disputed by antiquarians; and our ignorance of them seems one of the greatest defects in the ancient English history.”

“ The train of thinking into which I have fallen, points, with an indubitable clearness, to the explanation of this mystery. By the laws or customs of the Confessor, that condition of felicity was expressed, which had been enjoyed during the Anglo-Saxon times, while the feudal incidents were expressions of generosity and friendship. These incidents, in the fortunate state of the feudal association, acting alike to public and private happiness, produced that equal and affectionate intercourse, of which the memory was to continue so long, and the revival to create such struggles. It was the cordiality, the equality, and the independence of this society and communication, which are figured by the laws or customs of the Confessor, and which made them the fond objects of such lasting admiration, and such ardent wishes.

“ But, while the times of duke William and his successors were discriminated from those of the Confessor and the Anglo-Saxon princes, by the different states they displayed of the feudal association, there is another circumstance in the progress of fiefs, by which they were to be distinguished more obviously.

“ Knight-service, which, in France, and in the other kingdoms of Europe, was introduced in the gentle gradation of manners, was about to be discovered in England, after the same manner, when the battle of Hastings facilitated the advancement of William the Norman to the crown of the Confessor. The situation of the Anglo-Saxons in an island, and the Danish invasions, had obstructed their refinement. In the memorable year 1066, when they lost king Edward, and acquired duke William, they knew the perpetuity of the fief; but they were altogether strangers to knight-service and a knight's fee. The

duchy of Normandy, when granted to Rollo by Charles the Simple, in the year 912, had yet experienced all the vicissitudes of fiefs. And William, being the sixth prince in the duchy, was familiar with the most extended ideas of the feudal system. These he brought with him into England, and they were to govern and direct his conduct.

'The followers of Harold having forfeited their estates, they reverted to the crown. An immense number of lordships and manors being thus in the disposal of William, he naturally gave them out after the forms of Normandy. Each grant, whether to a baron or a gentleman, was computed at so many fees; and each fee gave the service of a knight. To the old beneficiary tenants, he was to renew their grants under this tenure. By degrees, all the military lands of the kingdom were to submit to it. And, with a view, doubtless, to this extension, the book of Domesday was undertaken, which was to contain an exact state of all the landed property in the kingdom. Instead, therefore, of bringing fiefs into England, this prince was only to introduce the last step of their progress, the invention of the knight's fee, or the tenure of knight-service.

'In fact, it is to be seen by his laws, that he introduced *knight-service*, and not *fiefs*. Nor let it be fancied, that this improvement was made by his single authority and the power of the sword. His laws not only express its enactment in his reign, but mention that it was sanctioned with the consent of the common council of the nation. It was an act of parliament, and not the will of a despot, that gave it validity and establishment.

'The measure, it is to be conceived, was even highly acceptable to all orders of men. For, a few only of the benefices of the Anglo-Saxon princes being in perpetuity, the greatest proportion of the beneficiary or feudal tenants must have enjoyed their lands during life, or to a series of heirs. Now, the advancement of such grants into hereditary fiefs, under knight-service, was an important advantage and acquisition. While it operated to the convenience and the grandeur of the sovereign, it bettered the property, and secured the independence of the subject.'

The decline of the feudal system, and the fall of chivalry, Dr. Stuart accounts for on a variety of grounds, and concludes with the following observation on the extension of commerce.

'To all these causes, the rise of commerce is to be added. Its various pursuits, and its endless occupations, were to actuate the middle, and the lowest classes of men, and to give the killing blow to a system, of which the ruins and decline have an interest and importance that bring back to the memory its magnificence and grandeur.'

Pursuing this subject in the following section, he says,

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‘ All the splendor and advantages of the ancient chivalry could not uphold the feudal militia. The dubbed knight, or the knight of honour, was to fall with the mere military tenant, or the knight of tenure. Chivalry was to decay as well as knight-service. When they ceased to give a mutual aid and support, they were soon to operate in a contrary direction, and to promote the decline of each other.

‘ In the order of dubbed knights, there were necessarily a multitude of warriors, whose military renown had chiefly entitled them to the investiture of arms, and whose accomplishments were greater than their fortunes. Their knowledge in war, and the rank to which they were advanced by the ceremonial of knighthood, gave them the capacity of acting in all stations. Their poverty, splendid, but inconvenient, made them attach themselves, in a more particular manner, to princes and nobles. From these they received pensions, and, in the households of these, they enjoyed and sustained honours and offices. Men of rank were to vie with one another in their numbers and attachment. They became a part of the garniture, the magnificence, and the pride of nobility.

‘ There were thus, in the declension of the feudal army, a society of men, who could supply the personal service and attendance of the luxurious and the great. A substitution of knights, in the place of the barons and vassals of the crown, was thence to prevail very generally. And, while knights were, in this manner, to wound deeply the military discipline and arrangements, they were to throw a contempt on knighthood by their numbers and venality. The change of manners, and the uses of wealth, had tarnished the lustre and the glories of the ancient chivalry.

‘ In the state of its degradation, the long and hard apprenticeship to arms which, of old, had prepared the candidate for the struggles and the cares of knighthood, was forgotten. The possession of a portion of land was to be sufficient to give a title to this dignity. It was annexed to a knight's fee. The unaccomplished proprietor of a few acres was to be adorned with the sword, and to be admitted to the ceremonies of knighthood. But he could not hold its honours. They had passed away for ever. The order, which had ennobled kings, and greatness, supreme power, and the loftiest acquirements, grew to be mean and trivial.

‘ The aspiring and the meritorious who, of old, courted and expected knighthood, with the most passionate ardour and the fondest hope, were now to avoid it with anxiety, and to receive it with disgust. An unhappy exertion of prerogative was to add to its humiliation. Princes, to uphold their armies, were to issue frequent proclamations, which required all the military tenants of the crown to appear before them on a certain day, and to be girt with the belt of knighthood. Having ceased to be an object of choice, it was to be made a subject of compulsion.

pulsion. A single knight's fee held of the crown, being deemed an ample enough fortune to entitle to knighthood, its possessor, if unwilling to accept this dignity, was compelled to receive it. Senility, irrecoverable weakness, and loss of limbs, were the only excuses to be admitted for his refusal. If he had not these reasons to plead, and neglected to take the honour of knighthood, his estate was distrained by the officers of the revenue. Men were to buy, as a privilege, a respite and an exemption from knighthood; and princes, when they could not recover their armies, were to fill their exchequers.

'In a condition, not merely of meanness, but of disgrace and calamity, the ancient chivalry could not exist long. It was worn out to extremity; and the military and regular establishments to which the defects of the feudal arrangements pointed so strongly, were to supersede its uses and advantages. It did not die, as so many writers have fancied, of the ridicule of Cervantes, but of old age, despondence, and debility.'

The bounds of our Review obliges us to refer the curious reader to the work itself; where he will discover an expressive elegance of style; an uncommon vigour of mind; with a spirit of research and investigation, which judiciously refuses implicit confidence in the greatest names: for, as the author with much propriety observes, 'The undue weight of what are called *great authorities*, gives a stab to the spirit of inquiry in all sciences.'

A General History of Stirlingshire; containing an Account of the ancient Monuments, and most important and curious Transactions in that Shire, from the Roman Invasion to the present Times. With the Natural History of the Shire. By William Nimmo, Minister of Bothkennar. 8vo. 5s. boards. Cadell.

THIS author does not aspire to any display of genius. He is content with being useful. To industry he adds ability; and his performance abounds in instructive information. His subject is ample, and he treats it in all its extensiveness. The shire of Stirling has been the scene of important events and transactions. It possesses many monuments of antiquity, and it is remarkable for many modern improvements. It is from the invasion of Scotland by the Romans, to the present times, that the history of this shire is here presented to the public.

The forts of Agricola, and the Roman causeway or military road, which passes through Stirlingshire, are objects of attention to our author. He examines the wall of Antoninus, or Grahame's dike. He surveys the ancient monuments on the

the river Carron; and, under the title of *Miscellaneous Observations*, he treats some obscure topics of antiquity.

Leaving the dark and unsatisfactory operations of early ages, Mr. Nimmo applies his remark to the more recent occurrences which distinguish this shire. He casts his eye upon the accounts given in authentic records, and in approved historians. From these he turns to the fields themselves, which have been illustrated by great or memorable actions. And, when it is necessary, he calls in tradition to his aid. This portion of his inquiries is the most valuable.

The abbacy of Cambuskenneth and other religious houses are traced to their rise, and explained in their history. The battle of Stirling, in 1297. The battle of Falkirk, in 1298. The battle of Bannockburn, and the battle of Sauchieburn are described with a minute propriety. All the curious particulars which have a reference to the castle of Stirling, and the ceremonial of the baptism of prince Henry in 1594, which is so characteristic of the times, are delineated with a happy precision. The town of Stirling is described at different periods; and, to give a variety to his subject, the author furnishes succinct memoirs of the statesmen, soldiers, authors, and divines, who have had their birth, their residence, or their property in Stirlingshire, before the year 1700.

Mr. Nimmo affords an accurate description of the battle of Kilsyth in 1645; and of the battle of Falkirk in 1746. He has entered upon the natural history of the shire of Stirling; but his views do not seem to have induced him to canvass this part of his subject with the assiduity which it merits. In what he has said of its commerce, manufactures and agriculture he is better informed. In its civil and ecclesiastical history, however, he is again defective; and this, in a more particular manner, when he speaks of its ancient officers, and its ancient jurisdiction.

Amidst the wide variety of details which appear in this volume, a chapter is devoted to the great canal, or the navigable communication between the Friths of Forth and Clyde. This undertaking, which is magnificent in itself, and so honourable to Scotland, will engage the curiosity of our readers; and we shall extract part of what the author has remarked on this subject, as a specimen of his ability.

‘ This great undertaking, which began July 10, 1768, and is now carried on to the neighbourhood of Glasgow, does much honour to the promoters of it; and, though the nation is not yet sufficiently able to judge of the full extent of its utility, will undoubtedly prove, in process of time, of no small advantage to commerce. It will at least remain a lasting monument of the pub-

public and commercial spirit of the eighteenth century. And, though the proprietors may not meet with so quick returns for their money, as perhaps they expected, they have the pleasure of reflecting upon their own generous forwardness to advance the public interest, upon probable grounds, and of adapting to themselves the old adage, *in magnis voluisse sat est*.

It extends from the river Carron, near its influx into the Frith of Forth, to the river Clyde, two miles north of the city of Glasgow, a course of twenty-seven English miles. Its breadth is twenty-four feet at bottom, and fifty-four at the surface, containing seven feet depth of water. It was at first carried on with great vigour, and with an industry which surmounted all opposition. Where its course is intercepted by valleys, rivers, or brooks, it is conducted over them by aqueduct-bridges and banking, the largest of which, in the shire of Stirling, are those at Bonnie-mill, and Castlecary-burn. Small rills are conveyed below it by arched conduits, called tunnels; and the public roads, which intersect its course, either pass beneath it, through large arches, or are carried over it by draw-bridges.

As the ground through which it passes gradually riseth from each entry to the summit, or highest point between the two seas, the navigation is performed by means of locks, which are oblong basons or cisterns, with a two-folding gate at each end, and so constructed, that the bason being filled with water, by an upper sluice, to the level of the waters above, a vessel may ascend through the upper gate; or the water in the bason being reduced to the level of the water at the bottom of the cascade, the vessel may descend through the lower gate.

To represent this operation still more clearly; when a vessel is ascending to the summit, she is introduced into the bason by opening the lower gate, which is immediately shut behind her; and, upon drawing a sluice in the upper gate, the water rusheth in till it is upon a level with the reach above, gradually raising the vessel along with it; then the whole gate is opened, by means of long wooden beams or levers, moved horizontally, and she passes over the bar or cascade, to proceed in her voyage. When a vessel is descending, the upper gate is first opened, and, as soon as the water is upon a level, she advances into the bason, upon which the upper gate is immediately shut, and the lower opened for her entrance into the reach below.

The locks are founded upon piles and platforms of wood, and lined with strong walls of hewn stone upon each side. The space between two locks is called a reach, and is digged the full height of the cascade, which is eight feet deeper at the end next the summit than at the other, that the water in it, when settled on a level, may be all of an equal depth.

The whole process of this navigation depends upon a sufficient quantity of water at the summit or point of partition, to refund the daily waste occasioned by vessels passing through the locks,

locks, by exhalation, by subterraneous filterings where the banks are sandy, and other causes; for, without a constant supply, the water would soon be totally expended, and a dry ditch would present itself to the eye, instead of a navigable canal. The summit is situated within the shire we are surveying, and nature hath been very liberal in furnishing an advantageous situation for it.

A morass, two miles in length, called Dolater bog, a little to the eastward of Kilsyth, is the highest ground through which the canal passes, being elevated above the high water neap-tides in Carron, about one hundred and forty-seven feet, and distant from the eastern entry about ten miles. Into this bog, the large burn of Auchinclough, with sundry other smaller brooks, perpetually discharges itself; and the country upon each side rising high, affords a number of springs and rills, which bring down considerable quantities of water upon the least fall of rain. By this means, together with some artificial improvements added to the natural situation of the ground, a perpetual reservoir is formed, for furnishing both ends of the canal with fresh supplies of water, sufficient to carry on the navigation, even in seasons of the greatest drought.

We now proceed to a short survey of this great work, in its passage through the shire of Stirling, within the limits of which, the half of the locks, amounting to twenty in number, are situated. At the eastern entry, which is from the river Carron at Grange burn, two miles eastward of Falkirk, a double lock is erected, that is, two locks closely adjoining to each other, the outermost or lower, being designed to render the bottom of the canal of an equal level with that of the river. At this entry, which is called the Sea-lock, are built granaries and warehouses for lodging grain, and other goods belonging to the canal-navigation, as also a number of dwelling houses, which are yearly increasing, so that it bids fair to become a place of no small resort. Adjoining to the sea-lock is an excellent harbour, called the Green brae, sheltered on all sides by the high banks of the river, so large, according to Mr. Smeaton's account, as to be capable of containing a thousand sail of ships, and of sufficient depth of water to carry those of five or six hundred tons. From the sea-lock, the canal stretches westward by Dalgreen and Dalderse, through a gently rising tract of ground, so as to require only three locks in the space of two miles; but, when it arrives at Mungall, opposite to Falkirk upon the north, the ground begins to rise so quickly in the ascent of an eminence called Tophill, that, in the course of little more than half a mile, no less than eleven locks are required. Between the sea-lock and Mungall, it intersects two public roads, which are conducted over it by as many draw-bridges, one at Dalgreen, the other at Bainsford in Graham's muir. At Tophill, in the very midst of the group of locks, it intersects the high road leading from Falkirk to Glasgow and
Stir-

Stirling, which is carried through below by a magnificent aqueduct-bridge, alongst which, the navigation, with all its appendages, passeth. After it had reached the high grounds at Camelon, it stands for a long way upon a level, so as to require no locks for the space of four miles. In that part, however, sundry difficulties occurred in the formation, which were not surmounted without much labour and expence. Different vallies and rivulets intercepting its course, could not be passed without arching and banking. The largest of these hollows is at Bonnie-miln, over which a large and elegant arch is thrown. When it comes near to Castlecary, the ground begins to rise, so as to demand four locks at different places; and, in its passing Bonnie water, another aqueduct-bridge is required. Soon after, it arrives at Dolater bog, the point of partition, or summit between the two seas, where the water stands nearly upon a level for several miles. As soon as it hath got clear of the bog, it leaves the shire of Stirling, and enters upon that of Dumbarton.

‘Vessels, twenty feet wide, and sixty feet long, and carrying seventy or eighty tons, may navigate the canal from one Frith to the other. The vessels make use of a sail when the wind is fair; but, in calm weather, or when going against the blast, they are drawn by horses, which walk upon a road formed along the north bank, called, in the act of parliament, the Towing-path.’—

—‘The canal hath already made a visible alteration upon the face of the country through which it passeth. Dwelling houses and granaries are erected in sundry places upon its banks; as also brick-works, and yards for the sale of foreign timber; boats for the navigation have been built upon the brink of it; the adjacent fields begin to be enclosed and better cultivated, and the bustle of trade gives an enlivening aspect to several places which were formerly quite desert and lonely.’

The great merit of a publication like this before us, depends on the exactness with which it is executed. In what rests on the veracity of the author, he may be relied upon with a firm assurance. In what respects a remote antiquity, there is occasion, at times, to suspect his diligence. His authorities are not always specified with minuteness. The antiquary will sometimes require a closer evidence, and the historian a more diffuse and extended display of facts. But where a great deal is done, a fastidious criticism is improper.

Throughout the whole of the work, the manly carriage of the author is interesting to the reader of penetration. His good sense, his good taste, and his honest plainness, are strong recommendations. His composition is simple, and we meet no where the powers of a vigorous expression. It is correct, however, and not apt to languish or disgust.

In England the history of counties and towns has been cultivated with infinite labour, and a splendid expence. In Scotland, compositions of this kind are rare. Yet, from the present performance we should hope, that its clergy, who have so many opportunities, will be disposed to carry their researches into a line of inquiry, which is so curious, and might be so extremely beneficial, not only with regard to the purposes of general history, but with regard to those of trade and commerce.

Disquisitions relating to Matter and Spirit. To which are added, the History of the Philosophical Doctrine concerning the Origin of the Soul, and the Nature of Matter; with its Influence on Christianity, especially with respect to the Doctrine of the Pre-existence of Christ. By Joseph Priestley, L. L. D. F. R. S. 8vo. 3s. 6d. in boards. Johnson.

THE nature of the human soul is a subject, which has exercised the philosophers of almost all ages. But though the object of their enquiries was constantly at hand, and in some measure under their immediate inspection, it has eluded their most penetrating researches. Its essence, its properties, its bond of union with the body, are yet undetermined. The ancient philosophers amused the world with many curious speculations on this subject. They supposed the soul to be air, earth, water, fire, or light. They called it the exercise of the senses, the complexion of the four elements, and the fifth essence.* — Dicaearchus rejected the notion of a soul, and imagined, that the body was actuated by the mere constitution of nature. Democritus maintained, that the soul was made by a concourse of smooth, round atoms. Empedocles thought, that it consisted in the blood, which flowed through the heart. Zeno supposed, that it was a flame. Xenocrates conceived that it was number; and Aristoxenus, that it was harmony, resulting from the corporeal parts, as music from a harp. Aristotle styled it entelechia, the perfection of nature, or the principle of motion †. Plato supposed it to be threefold, reason in the head, anger in the breast, and desire subter præcordia, below the waist. Cicero, having enumerated these opinions, concludes with an observation, which shews, that he had formed no determination on this intricate subject: ‘Harum sententiarum quæ vera sit, deus aliquis viderit.’ Some deity

* Corn. Agrippa, of the Vanity of Arts and Sciences, c. 52.

† Arist. de Animâ, ii. 1.

alone can determine, which of these hypotheses gives us the true idea of the soul *.

Some of the most eminent of our modern philosophers have divided human nature into two distinct kinds of substance, which they have distinguished by the terms, matter and spirit. They have carefully analyzed each part, and by this process have infinitely exceeded the ancients in the perspicuity and accuracy of their metaphysical dissertations.

Matter, according to their opinion, possesses the properties of extension, and solidity or impenetrability, accompanied with a certain *vis inertiae*, or inactive principle, by which it resists every change of state, wherein it is placed; and is therefore naturally destitute of all powers whatever.

Thus says Dr. Clarke, 'Matter is not at all capable of any laws or powers whatsoever, any more than it is capable of intelligence, excepting only this one negative power, that every part of it will of itself always and necessarily continue in that state, whether of rest or motion, wherein it at present is. So that all those things, which we commonly say are the effects of the natural powers of matter, and laws of motion, of gravitation, attraction, or the like, are indeed, if we will speak strictly and properly, the effects of God's acting upon matter continually and every moment, either immediately by himself, or mediately by some created intelligent beings.' Evid. p. 300.

'All gravity, says Baxter, attraction, elasticity, repulsion, or whatever other tendencies to motion are observed in matter, commonly called natural powers of matter, are not powers implanted in matter, or possible to be made inherent in it, but impulse or force impressed upon it *ab extra*.' Enq. § 16.

Derham differs from Dr. Clarke in supposing, that gravity is the effect of the Creator's original appointment, and not of his immediate and constant agency. 'This attractive or gravitating† power, says he, I take to be congenial to matter, and imprinted on all the matter of the universe by the Creator's fiat at the creation,' b. 1. c. 5. note 1. Sir Isaac Newton tells us, 'That to shew he did not take gravity for an *essential* property of bodies, he had added one question concerning its cause, choosing to propose it by way of a question, because he was not satisfied about it, for want of experiments.' Adv. to Opt. 2d edit.

* Cic. Tusc. Quæst. 1. § 19.

† Gravitation and attraction are both one and the same principle, or at least necessarily connected. With respect to the body containing the center of gravity, this principle is called attraction. With regard to those bodies, which are moved towards this center, it is called gravitation, e. g. the loadstone *attracts* steel, and steel *gravitates* to the loadstone.

The sentiments of Mr. Keill on this subject are worthy of notice.

‘ If we had perfect ideas of bodies, if we well knew what they are in themselves, and what their properties; how, and in what number resident in them, we should be able to pronounce, whether or no attraction is a property in matter. But, so far from being sufficiently informed, we know bodies but by some properties only, without the least knowledge of the subject, in which these properties, are united.

‘ We perceive some different assemblages of these properties; and this suffices for our ideas of such and such particular bodies. We go a step farther; we distinguish certain orders or classes of these properties; we observe, that while some of them vary in different bodies, others of them are always the same, and these therefore we esteem as the primordial properties, and as the bases of the rest.

‘ The least attention will conclude, that extension is one of these invariable properties. It is so universal in all bodies, that I am apt to think, the other properties cannot subsist without it, and that it is their support.

‘ I find also that there is no body, but is solid or impenetrable. I then again look upon impenetrability to be an essential property of matter.’ *Dissert. on the Fig. of Celest. Bodies*, p. 12.

These are the sentiments of our most eminent writers on the subject of matter.

Spirit has been defined to be a substance entirely destitute of all extension, or relation to space, so as to have no property in common with matter, and therefore to be properly immaterial; and to possess the powers of perception, intelligence, and self-motion.

Matter is that kind of substance, of which our bodies are composed; whereas perception and thought are said to reside in a spirit, or immaterial principle, intimately united to the body. The higher orders of intelligent beings, especially the divine Being, are said to be purely immaterial.

In the treatise now before us the author maintains, ‘ that matter is not that *inert* substance, which it has been supposed to be; that *powers* of attraction or repulsion are necessary to its very being, and that no part of it appears to be impenetrable to other parts.’ I therefore, says he, define it to be a substance possessed of the property of *extension*, and of *powers* of attraction or repulsion. And since it has never yet been asserted, that the powers of *sensation* and thought are incompatible with these (solidity or impenetrability, and consequently a *vis inertie* only having been thought to be repugnant to them) I therefore maintain, that we have no reason to suppose, that there

there are in man two substances so distinct from each other, as have been represented.

It is likewise maintained in this treatise, 'that the notion of two substances, that have no common property, and yet are capable of intimate connection and mutual action, is both absurd and modern; a substance without extension or relation to place, being unknown in the scriptures, and to all antiquity; the human mind, for example, having till lately been thought to have a proper presence in the body, and a proper motion together with it; and the divine mind having always been represented as being truly and properly omnipresent.'

In entering upon this disquisition, the author professes an uniform and rigorous adherence to the following rules laid down by Sir Isaac Newton: 1. That we are to admit no more causes of things, than are sufficient to explain appearances. 2. That to the same effects we must, as far as possible, assign the same causes.

After making some remarks on the superficial and false judgements, which we are apt to form, from common appearances, concerning the properties of matter, he thus proceeds:

'When the appearances abovementioned are considered in the new and just lights, which late observations have thrown upon this part of philosophy, they will oblige us, if we adhere to these rules of philosophizing, to conclude, that resistance, on which alone our opinion concerning the solidity or impenetrability of matter is founded, is never occasioned by solid matter, but by something of a very different nature, viz. a power of repulsion, always acting at a real, and in general an assignable distance from what we call the body itself. It will also appear, from the most obvious considerations, that without a power of attraction, a power which has always been considered as something quite distinct from matter itself, there cannot be any such thing as matter; consequently that this foreign property, as it has been called, is in reality absolutely essential to its very nature and being. For when we suppose bodies to be divested of it, they come to be nothing at all.

'It will readily be allowed, that every body, as solid and impenetrable, must necessarily have some particular form or shape; but it is no less obvious, that no such figured thing can exist, unless the parts, of which it consists, have a mutual attraction. so as either to keep contiguous to or preserve a certain distance from each other. The power of attraction, therefore, must be essential to the actual existence of all matter; since no substance can retain any form without it.

'The reason why solid extent has been thought to be a complete definition of matter is, because it was imagined, that

we could separate from our idea of it every thing else belonging to it, and leave these two properties independent of the rest, and subsisting by themselves: but it was not considered, that in consequence of taking away attraction, which is a power, solidity itself vanishes.

‘It will be observed, that I by no means suppose, that those powers, which I make to be essential to the being of matter, and without which it cannot exist as a material substance at all, are self-existent in it. All that my argument amounts to is, that from whatever source these powers are derived, or by whatever being they are communicated, matter cannot exist without them; and if that superior power, or being, withdraw its influence, the substance itself necessarily ceases to exist, or is annihilated. Whatever solidity any body has, it is possessed of it only in consequence of being endued with certain powers, and together with this cause, solidity being no more than an effect, must cease; if there be any foundation for the plainest and best established rules of reasoning in philosophy.’

In opposition to our author's reasoning it may be said, that there must be some substratum *, or some basis of attraction, prior in nature to the exertion of that power: for power, without a substratum, in which it may exist, and exert itself, is a mere non-entity. And if we suppose a substratum antecedent to this power, the power is not essential to the existence of the substratum; consequently attraction is not an essential property of matter.

In the next place, our author shews, that matter is invested with another power, viz. the power of repulsion.

‘If, says he, there be any truth in late discoveries in philosophy, resistance is in most cases caused by something of a quite different nature from any thing material or solid, viz. by a power of repulsion, acting at a distance from the body, to which it has been supposed to belong; and in no case whatever can it be proved, that resistance is occasioned by any thing else.’

‘When I press my hand against the table, I naturally imagine, that the obstacle to its going through the table is the solid matter of which it consists; but a variety of philosophical considerations demonstrate, that it generally requires a much greater power of pressure than I can exert, to bring my fingers into actual contact with the table. Philosophers know, that, notwithstanding their seeming contact, they are actually kept at a real distance from each other by powers of repulsion common to

* According to Sir Is. Newton it seems highly probable, that God in the beginning formed matter into solid, massy, impenetrable, moveable particles, or atoms, of such sizes and figures, and with such other properties, and in such proportion to space, as most conduced to the end, for which he formed them. *Newt. Princ.* l. iii. in pr. p. 388. *Optic.* p. 313.

them both. Also, electrical appearances shew, that a considerable weight is requisite to bring into contact even links of a chain hanging freely in the air; they being kept asunder by a repulsive power, belonging to a very small surface, so that they do not actually touch, though they are supported by each other.'

Having mentioned some other similar facts, he adds: 'Since it is demonstrable, that no common pressure is sufficient to bring bodies even into seeming contact, or that near approach, which the component parts of the same body make to each other (though these are by no means in absolute contact, as the phenomena of heat and cold fully prove) but the resistance to a near approach is in all cases caused by the powers of repulsion, there can be no sufficient reason to ascribe resistance in any case to any thing besides similar powers. Nay the established rules of philosophizing, above recited, absolutely require, that we ascribe all resistance to such powers: and consequently the supposition of the solidity or impenetrability of matter, derived solely from the consideration of the resistance of the solid parts of bodies (which, exclusive of a power operating at a distance from them, cannot be proved to have any existence) appears to be destitute of all support whatever.'

The result of this reasoning is, that matter is not a solid impenetrable substance, absolutely passive and inert, but invested with the active powers of attraction and repulsion.

Now if we divest matter of its solidity and impenetrability, what do we leave remaining?—Nothing, we presume, in which the power of repulsion can possibly subsist. A real power pre-supposes a real subject, in which it inheres. But matter, without solidity, is inconceivable, or, at best, a mere *ens rationis*, utterly incapable of any real power or property whatever.

Our author proceeds: 'The considerations suggested above, tend to remove the odium, which has hitherto lain upon matter, from its supposed necessary property of solidity, inertness, or sluggishness, as from this circumstance only the baseness and imperfection, which have been ascribed to it, are derived. Since matter has, in fact, no properties, but those of attraction and repulsion, it ought to rise in our esteem, as making a nearer approach to the nature of spiritual and immaterial beings, as we have been taught to call those, which are opposed to gross matter.'

'Since the only reason why the principle of thought, or sensation, has been imagined to be incompatible with matter, goes upon the supposition of impenetrability being the essential property of it, and consequently that solid extent is the foundation of all the properties, that it can possibly sustain, the whole argument for an immaterial thinking principle in man,

on this new supposition, falls to the ground; matter, destitute of what has hitherto been called solidity, being no more incompatible with sensation and thought than that substance, which, without knowing any thing farther about it, we have been used to call immaterial.*

Admitting, that there is such a thing in nature as matter without solidity, or without any properties but those of attraction and repulsion, the author gains very little ground in the argument by this concession. For attraction and repulsion (which for any thing we know to the contrary, may be owing to mechanical causes *) are properties very different from sensation and thought. We see the descent of bodies, the force of cohesion, the elasticity of the air, the fluidity of water, the heat of the sun, and the effects of the loadstone; but in these natural phenomena we cannot perceive the least imaginable tendency to thought and reflection. All the attractive and repulsive powers in the world can never excite the least perceptivity, or contribute to the formation of one idea. We cannot therefore allow, that matter, by being invested with these properties, makes any 'near approach to the nature of spiritual and immaterial beings.' The distance is infinite.

If thought then be a property, *sui generis*, essentially different from attraction and repulsion, and totally independent on them, it was as easy for Omnipotence to superadd the faculty of thinking to a system of solid and impenetrable matter, as to a substance (if it may be called a substance) invested only with the properties of attraction and repulsion. The union would be as natural in one case as in the other. For the thinking principle, or the thinking property, would meet with no more opposition from the *vis inertiae*, than from the blind and jarring tendencies of attraction and repulsion.

The author, therefore, by excluding solidity, and contending for these powers, seems to have made no great advances towards the support of his hypothesis.

[*To be continued.*]

* Sir Is. Newton gives many reasons, which induced him to believe, that there was a subtile elastic fluid, which might be the cause of gravity, and the cause of many other phenomena, particularly those of heat and light, at the same time. Prin. sub fin. Optic. in Quæst.

Essays on the Nature and Immutability of Truth, in Opposition to Sophistry and Scepticism; on Poetry and Music, as they affect the Mind; on Laughter, and ludicrous Composition; on the Utility of classical Learning. By James Beattie, LL. D. 4to. 1l. 1s. boards. Dilly. [Concluded, from p. 126.]

THIS excellent writer, in the former part of his Essay on Poetry, which we mentioned in our last Review, lays down these principles, which he endeavours to illustrate and establish by proper examples, viz. That the end of poetry is to please; and therefore, that the most perfect poetry must be most pleasing: that what is unnatural cannot give pleasure; and therefore that poetry must be according to nature; that it must be either according to real nature, or according to nature somewhat different from the reality; that if according to real nature, it would give no greater pleasure than history, which is a transcript of real nature, that greater pleasure is however to be expected from it, because we grant it superior indulgence, in regard to fiction, and the choice of words; and consequently, that poetry must be not according to real nature, but according to nature improved to that degree, which is consistent with probability, and suitable to the poet's purpose.

All these positions are unquestionable, except the first, which we ventured to controvert, upon a supposition, that instruction is superior to pleasure; that different writers pursue different courses to attain the same grand purpose, viz. instruction; that the historian aims at this point by a plain, ingenuous, and methodical narration; the poet by elevated language, fictitious events, and an artificial arrangement; that, in short, the latter does not make his productions instructive, in order to give pleasure; but renders them pleasing, in order to convey instruction with more efficacy, by engaging the imagination and the passions on the side of truth.

The author having shewn, in a former chapter, how far the poetical character should be conformable to nature, proceeds to consider poetical arrangement. Under this head he shews, that the events of poetry must be more compact, more clearly connected with causes and consequences, and unfolded in an order more flattering to the imagination, and more interesting to the passions, than the events of history commonly are.

In the next chapter he treats of the extent and merit of imitative music, of the pleasure we derive from music, and the peculiarities of national music.

To account for these peculiarities, he supposes, that different sentiments, or different passions, in the mind of the musician, will give different and peculiar expressions to his music. This opinion he illustrates by the following observations.

• The highlands of Scotland are a picturesque, but in general a melancholy country. Long tracts of mountainous desert, covered with dark heath, and often obscured by misty weather; narrow vallies, thinly inhabited, and bounded by precipices resounding with the fall of torrents; a soil so rugged, and a climate so dreary, as in many parts to admit neither the amusements of pasturage, nor the labours of agriculture; the mournful dashing of waves along the friths and lakes that intersect the country; the portentous noises which every change of the wind, and every increase and diminution of the waters, is apt to raise, in a lonely region, full of echoes, and rocks, and caverns; the grotesque and ghastly appearance of such a landscape by the light of the moon:—objects like these diffuse a gloom over the fancy, which may be compatible enough with occasional and social merriment, but cannot fail to tincture the thoughts of a native in the hour of silence and solitude. If these people, notwithstanding their reformation in religion, and more frequent intercourse with strangers, do still retain many of their old superstitions, we need not doubt but in former times they must have been much more enslaved to the horrors of imagination, when beset with the bugbears of Popery, and the darkness of Paganism. Most of their superstitions are of a melancholy cast. That second sight, wherewith some of them are still supposed to be haunted, is considered by themselves as a misfortune, on account of the many dreadful images it is said to obtrude upon the fancy. I have been told, that the inhabitants of some of the Alpine regions do likewise lay claim to a sort of second sight. Nor is it wonderful, that persons of lively imagination, immured in deep solitude, and surrounded with the stupendous scenery of clouds, precipices, and torrents, should dream, even when they think themselves awake, of those few striking ideas with which their lonely lives are diversified; of corpses, funeral processions, and other objects of terror; or of marriages, and the arrival of strangers, and such like matters of more agreeable curiosity. Let it be observed also, that the ancient highlanders of Scotland had hardly any other way of supporting themselves, than by hunting, fishing, or war, professions that are continually exposed to fatal accidents. And hence, no doubt, additional horrors would often haunt their solitude, and a deeper gloom overshadow the imagination even of the hardiest native.

• What then would it be reasonable to expect from the fanciful tribe, from the musicians and poets, of such a region? Strains, expressive of joy, tranquillity, or the softer passions? No: their style must have been better suited to their circumstances.

stances. And so we find in fact that their music is. The wildest irregularity appears in its composition: the expression is warlike, and melancholy, and approaches even to the terrible.—And that their poetry is almost uniformly mournful, and their views of nature dark and dreary, will be allowed by all who admit the authenticity of Ossian; and not doubted by any who believe those fragments of highland poetry to be genuine, which many old people, now alive, of that country, remember to have heard in their youth, and were then taught to refer to a pretty high antiquity.

To this extract we shall subjoin the author's remarks on the pretended gift of second sight: as nothing perhaps can be said upon the subject more reasonable and satisfactory, than what is here advanced.

I do not find sufficient evidence for the reality of second sight, or at least of what is commonly understood by that term. A treatise on the subject was published in the year 1762, in which many tales were told of persons, whom the author believed to have been favoured, or haunted, with these illuminations; but most of the tales were trifling and ridiculous: and the whole work betrayed on the part of the compiler such extreme credulity, as could not fail to prejudice many readers against his system.—That any of these visionaries are liable to be swayed in their declarations by sinister views, I will not say; though a gentleman of character assured me, that one of them offered to sell him this unaccountable talent for half a crown. But this I think may be said with confidence, that none but ignorant people pretend to be gifted in this way. And in them it may be nothing more, perhaps, than short fits of sudden sleep or drowsiness attended with lively dreams, and arising from some bodily disorder, the effect of idleness, low spirits, or a gloomy imagination. For it is admitted, even by the most credulous highlanders, that, as knowledge and industry are propagated in their country, the second sight disappears in proportion: and nobody ever laid claim to this faculty, who was much employed in the intercourse of social life. Nor is it at all extraordinary, that one should have the appearance of being awake, and should even think one's self so, during these fits of dozing; or that they should come on suddenly, and while one is engaged in some business. The same thing happens to persons much fatigued, or long kept awake, who frequently fall asleep for a moment, or for a longer space, while they are standing, or walking, or riding on horseback. Add but a lively dream to this slumber, and (which is the frequent effect of disease) take away the consciousness of having been asleep; and a superstitious man, who is always hearing and believing tales of second sight, may easily mistake his dream for a waking vision: which however is soon forgotten when no subsequent occurrence recalls it to his memory; but which, if it shall be thought to resemble any future event,

event, exalts the poor dreamer into a highland prophet. This conceit makes him more recluse and more melancholy than ever, and so feeds his disease, and multiplies his visions; which, if they are not dissipated by business or society, may continue to haunt him as long as he lives; and which, in their progress through the neighbourhood, receive some new tincture of the marvellous from every mouth that promotes their circulation.—As to the prophetic nature of this second sight, it cannot be admitted at all. That the Deity should work a miracle, in order to give intimation of the frivolous things that these tales are made up of, the arrival of a stranger, the nailing of a coffin, or the colour of a suit of cloaths; and that these intimations should be given for no end, and to those persons only who are idle and solitary, who speak Erse, or who live among mountains and deserts,—is like nothing in nature or providence that we are acquainted with; and must therefore, unless it were confirmed by satisfactory proof, (which is not the case), be rejected as absurd and incredible. The visions, such as they are, may reasonably enough be ascribed to a distempered fancy. And that in them, as well as in our ordinary dreams, certain appearances should, on some rare occasions, resemble certain events, is to be expected from the laws of chance; and seems to have in it nothing more marvellous or supernatural, than that the parrot, who deals out his scurrilities at random, should sometimes happen to salute the passenger by his right appellation.'

In this note Dr. Beattie has considered the claim of second sight with as much seriousness and attention as it deserves. It is an idle and ridiculous pretension, founded on ignorance and superstition, which have given birth to innumerable visions and reveries of a similar kind; as bishop Lavington has demonstrated in his excellent treatise on the Enthusiasm of Papists and Methodists.

As a great part of the pleasure we derive from poetry depends on our sympathetic feelings, the author subjoins some remarks on that subject; and having thus finished what he intended to say on the general nature of poetry, as an imitative art, he proceeds to consider the instrument, which it employs in its imitations; or, in other words, to explain the general nature of *poetic language*: for language is the poet's instrument of imitation, as sound is the musician's, and colour the painter's,

The principles, which he lays down, in treating on this subject, are these: that the language of poetry must be natural, suited to the speaker's condition, character, and circumstances; that natural language is improved by the use of poetical words, tropes, and figures; that the poet must attend to the harmony of his style, the regularity of his measure, and

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the artifice, by which the sound is made, as Pope says, an echo to the sense.

The next article in this publication is an Essay on Laughter and ludicrous Composition.

In this ingenious speculation the author has analyzed and explained, 'that quality in things or ideas, which makes them provoke pure laughter, and entitles them to the name of ludicrous or laughable *.' If then it be asked, What is that quality in things, which makes them provoke that pleasing emotion or sentiment, whereof laughter is the external sign, he answers: it is an uncommon mixture of relation and contrariety, exhibited, or supposed to be united, in the same assemblage. If again it be asked, Whether such a mixture will always provoke laughter? he replies; it will always, or for the most part, excite the risible emotion, unless when the perception of it is attended with some other emotion of greater authority, such as moral disapprobation, pity, fear, disgust, admiration, &c.

Having observed, that wickedness is no object of laughter, he makes the following judicious remarks on the satires of Horace and Juvenal.

* As to satire, we must observe, that it is of two sorts, the comic and the serious; that human foibles are the proper objects of the former, and vices and crimes of the latter; and that it ought to be the aim of the satirist to make those ridiculous, and these detestable. I know not how it comes to pass, that the comic satire should be so much in vogue; but I find that the generality of critics are all for the moderation and smiling graces of the courtly Horace, and exclaim against the vehemence and vindictive zeal of the unmannerly Juvenal. They may as well blame Sophocles for not adopting the style of Aristophanes, and insist that Cicero should have arraigned Verres in the language of Anacreon. Nor do Horace and Juvenal admit of comparison in this respect; any more than a chapter of the Tale of a Tub can be compared with one of the Saturday papers in the Spectator. These poets had different views, and took different subjects; and therefore it was right that there should be a difference in their manner of writing. Had Juvenal made a jest of the crimes of his contemporaries, all the world would

* This word has been lately introduced, and is often used by Dr. Beattie; but it seems to be a term, which neither our language requires, nor analogy can justify. A *laughable* object can never signify an object, which the spectator *laughs at*. To *laugh* is a verb neuter or intransitive, and the preposition is necessary to connect it with the object. *Come-at-able*, though a vulgar term, has an obvious meaning; but, if the preposition is omitted, it conveys no idea. *Laughable*, we are inclined to think, is equally unintelligible and barbarous.

have called him a bad writer and a bad man. And had Horace, with the severity of Juvenal, attacked the impertinence of coxcombs, the pedantry of the Stoics, the fastidiousness of luxury, and the folly of avarice, he would have proved himself ignorant of the nature of things, and even of the meaning of his own precept :

* ————— Adfit

Regula, peccatis quæ pœnas irroget æquas,
Ne scutica dignum horribili sectere flagello.

That neither Horace nor Juvenal ever endeavoured to make us laugh at crimes, I will not affirm ; but for every indiscretion of this kind they are to be condemned, not imitated. And this is not the general character of their satire. Horace laughed at the follies and foibles of mankind ; so far he did well. But Juvenal (if his indecencies had died with himself) might, as a moral satirist, be said to have done better. Fired with honest indignation at the unexampled degeneracy of his age ; and, disdainful of the tameness of expression and servility of sentiment, which in some cases are infallible marks of a dastardly soul, he dragged vice from the bower of pleasure and from the throne of empire, and exhibited her to the world, not in a ludicrous attitude, but in her genuine form ; a form of such loathsome ugliness, and hideous distortion, as cannot be viewed without horror.

In the conclusion of this essay the author attempts to account for the superiority of the moderns, compared with the ancients, in ludicrous composition.

There are many circumstances, he thinks, which will convince us, that modern ridicule is more copious and more refined, than that of the ancients. We have greatly the advantage of the ancients in most branches of philosophy and natural history. Hence we derive an endless multitude of notions and ideas unknown to antiquity, which by being differently combined and compared, give rise to innumerable varieties of that species of ludicrous association, which is called wit. The moderns are better instructed in all the varieties of human manners. Their improvements in commerce, geography, and navigation, have wonderfully extended their knowledge of mankind within the two last centuries. Chivalry, religious controversy, gallantry, customs in regard to dress, &c. have opened new sources of ridicule.

With respect to the superior refinement of modern ridicule, he says, Nothing perhaps has more effectually softened conversation by discountenancing indelicacy, and by promoting good humour, gentle manners, and a desire to please, than the society of the fair sex ; an acquisition, of which neither the sages of Greece and Rome, nor the voluptuaries of Asia, ever

ever knew the value; and for which Europe is indebted to the refinements peculiar to modern gallantry. It is observable that in modern times monarchy gives the law to those parts of the world, that aspire to a literary character, as republican government did of old. Now monarchy, he thinks, is, on several accounts, more favourable to a general politeness. The example of a court is alone sufficient to make it fashionable. Lastly, he observes, that the meek and benevolent spirit of our religion has had a powerful influence in humanizing society, and refining conversation. On all these accounts the moderns have greatly excelled the ancients on subjects of wit and humour.

The concluding article in this volume is an Essay on the Utility of classical Learning.

The objections, which are most commonly made to the study of the Greek and Latin authors, may be reduced to four. It is said, first, that this mode of education obliges the student to employ too much time in the acquisition of words: 2. that when he has acquired these languages, he does not find, that they repay his toil: 3. that the studies of a grammar school have a tendency to encumber the genius, and consequently to weaken, rather than improve the human mind: and, 4. that the classic authors contain many descriptions and doctrines, which may seduce the understanding, and corrupt the heart.

In answer to the last of these objections the author makes the following observations.

‘ Because passages that convey improper ideas may be found in some ancient writings, shall we deprive young people of all the instruction and pleasure that attends a regular course of classical study? Because Horace wrote some poultry lines, and Ovid some worthless poems, must Virgil, and Livy, and Cicero, and Plutarch, and Homer, be consigned to oblivion? I do not here speak of the beauties of the Greek and Latin authors, nor of the vast disproportion there is between what is good in them, and what is bad. In every thing human there is a mixture of evil: but are we for that reason to throw off all concern about human things? Must we set our harvests on fire, or leave them to perish, because a few tares have sprung up with the corn? Because oppression will sometimes take place where-ever there is subordination, and luxury where-ever there is security, are we therefore to renounce all government?—or shall we, according to the advice of certain famous projectors, run naked to the woods, and there encounter every hardship and brutality of savage life, in order to escape from the tooth-ach and rheumatism? If we reject every useful institution that may possibly be attended with inconvenience, we must reject all bodily exercise, and all bodily rest, all arts and sciences, all law, commerce, and society.

‘ If the present objection prove any thing decisive against ancient literature, it will prove a great deal more against the modern. Of classical indecency compared with that of latter times, I do not think so favourably as did a certain critic, who likened the former to the nakedness of a child, and the latter to that of a prostitute; I think there is too much of the last character in both: but that the modern muses partake of it more than the ancient, is undeniable. I do not care to prove what I say, by a detail of particulars; and am sorry to add, that the point is too plain to require proof. And if so, may not an early acquaintance with the best ancient authors, as teachers of wisdom, and models of good taste, be highly useful as a preservative from the sophistries and immoralities that disgrace some of our fashionable moderns? If a true taste for classic learning shall ever become general, the demand for licentious plays, poems, and novels will abate in proportion; for it is to the more illiterate readers that this sort of trash is most acceptable. Study, so ignominious and so debasing, so unworthy of a scholar and of a man, so repugnant to good taste and good manners, will hardly engage the attention of those who can relish the original magnificence of Homer and Virgil, Demosthenes and Cicero.

‘ A book is of some value, if it yield harmless amusement; it is still more valuable, if it communicate instruction; but if it answer both purposes, it is truly a matter of importance to mankind. That many of the classic authors possessed the art of blending sweetness with utility, has been the opinion of all men without exception, who had sense and learning sufficient to qualify them to be judges.—Is history instructive and entertaining? We have from these authors a detail of the most important events unfolded in the most interesting manner. Without the histories they have left us, we should have been both ignorant of their affairs, and unskilled in the art of recording our own: for I think it is allowed, that the best modern histories are those which in form are most similar to the ancient models.—Is philosophy a source of improvement and delight? The Greeks and Romans have given us, I shall not say the most useful, but I will say the fundamental, part of human science; have led us into a train of thinking, which of ourselves we should not so soon have taken to; and have set before us an endless multitude of examples and inferences, which, though not exempt from error, do however suggest the proper methods of observation and profitable inquiry. Let those, who undervalue the discoveries of antiquity, only think, what our condition at this day must have been, if, in the ages of darkness that followed the destruction of the Roman empire, all the literary monuments of Greece and Italy had perished.—Again, is there any thing productive of utility and pleasure, in the fictions of poetry, and in the charms of harmonious composition? Surely, it cannot be doubted; nor will they, who have any knowledge of the history

tory of learning, hesitate to affirm, that the modern Europeans are almost wholly indebted for the beauty of their writings both in prose and verse, to those models of elegance that first appeared in Greece, and have since been admired and imitated all over the western world. It is a striking fact, that while in other parts of the earth there prevails a form of language, so disguised by figures, and so darkened by incoherence, as to be quite unsuitable to philosophy, and even in poetry tiresome, the Europeans should have been so long in possession of a style, in which harmony, perspicuity, and elegance, are so happily united. That the Romans and modern Europeans had it from the Greeks, is well known: but whence those fathers of literature derived it, is not so apparent, and would furnish matter for too long a digression, if we were here to inquire.—In a word, the Greeks and Romans are our masters in all polite literature; a consideration, which of itself ought to inspire reverence for their writings and genius.

The reader, who has a taste for classical learning, or for critical remarks on the style and the beauties of the ancient poets, the nature and properties of elegant composition, and other subjects of this nature, will find entertainment in these Essays. The author writes in clear, correct, and nervous language. The examples he produces from the ancient and modern poets, in confirmation of his assertions, are apposite and striking; and his observations manly and judicious.

Travels into Dalmatia. In a Series of Letters from Abbé Alberto Fortis, to the Earl of Bute, the Bishop of Londonderry, John Strange, Esq. &c. &c. Illustrated with twenty Copper-plates. 4to. 11. 1s. boards. Robson.

IN the first of these Letters, which is addressed to the earl of Bute, we are presented with a variety of observations respecting the natural history of Dalmatia and the adjacent islands. The author begins with an account of the islands of Ulbo and Selve, which are contiguous to each other. He informs us that they abound in a kind of whitish marble of a silicious appearance, similar to what is called the *calcareus solidus, particulis impalpabilibus*, and on which artificial acids are slow in making any impression. In the island of Ulbo the author collected some curious specimens of the ostracites, which he found for the most part disposed horizontally in different strata, but neither calcined nor petrified, notwithstanding the great length of time that they must have remained in this situation. They still retain their natural brightness, and break in laminated scales, much in the same manner as those taken

Vol. XLV. March, 1778. fresh

fresh out of the sea. The air of both those islands is healthy but their water not good.

In the island of Zapuntello, the Meleta of Porphyrogenitus, the author collected large pieces of a hard kind of stone, full of an unknown species of fossil, belonging to the class of the *ortocerati*. The most remarkable fossil production of this island, however, is a calcareous stone, very white, and almost as hard as marble, though, when broken, it appears farinaceous, and discovers impressions of stones, wood, and marine insects. The sea-sand in the creek is full of microscopic shells, of the *nautili* and *cornua ammonis* kind.

In the island of Uglian the number of snails is prodigious. Its fossils nearly resemble those which have been already mentioned. Mr. Fortis here met with a curious species of kermes, if not rather a new genus, growing upon a fig-tree.

Quitting the islands, the traveller conducts us to Zara, a town on the continent of Dalmatia. This was formerly the metropolis of Liburnia, or the great peninsula which runs into the sea, but is at present the capital of a more extensive province. The buildings are said to be elegant, and the inhabitants as much civilized as in any of the cities of Italy. Mr. Fortis confirms the remark, that the sea is constantly gaining ground on the coast of this country, as appears from the pavement of streets observed under water, as well as from some noble fabrics discovered a few years since, in cleaning the harbour of Zara.

Of the city of Nona hardly any vestiges now remain; but at San. Filippo and Giacomo, may be seen the ruins of an aqueduct, either built or repaired by the emperor Trajan. Having traced those vestiges a considerable way, our author says,

‘ I can positively affirm, that the Dalmatian historians, particularly Simon Gliubavez, whose manuscript lies before me, and Giavanni Lucio, in his celebrated work, concerning the kingdom of Dalmatia, and Croatia, were grossly mistaken, when they wrote, that Trajan brought water to Zara, from the river Fizio, or Kerka, taking it from the cascade of Scardona, called in the language of the country, *Skradincki-slap*; in the neighbourhood of which, some trifling ruins of aqueducts are still to be seen. But they are surely excusable; if, through eagerness to do honour to their native country, they have ascribed to Trajan, a merit thirty times greater than he really had, in either building, or repairing this aqueduct; as they were certainly unacquainted with the country that lies between *Skradincki-slap*, and the sea coast of Zara, for the Turks were in possession of it, when they wrote. The remains of the aqueduct are first seen, at a little distance from the walls of Zara, along the sea side, towards

towards the village of San. Cassano: then through the wood of Tustiza, as far as the Torrette, where they serve as a foot-path to travellers; and lastly at San. Filippo and Giacomo; and further on, at Zaravecchia, where their traces are lost, but seem to have been directed to the neighbouring river of Kakma, which is distant from *Skrandin-ki-flap*, thirty miles at least, in a right line. The mountains that rise between that place, and Zaravecchia, are much higher than the cascade of the river, and therefore it would have been impossible to convey water from thence. They are also divided by large valleys, so that there ought to appear frequent remains of arches, supposing the waters of the Tizio could have been brought by such a road: now there is not a single vestige of an aqueduct to be seen, within the compass of thirty miles, that can justify this inconsiderate assertion of Lucio and Gliubavaz, and the vulgar opinion.

Vestiges of the walls of Asseria yet remain, the circumference of which is clearly distinguishable above ground, and measures three thousand six hundred Roman feet. They form an oblong polygon, and are built with common Dalmatian marble. The thickness is commonly about eight feet, but in one extremity eleven. The height in some parts reaches to thirty feet.

The second of these Letters is addressed to his excellency J. Morosini, a noble Venetian, and treats of the manners of the Morlacchi, a people that inhabit the valleys of Kotar, and the inland mountains of Dalmatia.

For the entertainment of our readers, we shall extract a few passages on this subject.

‘Friendship, that among us is so subject to change on the slightest motives, is lasting among the Morlacchi. They have even made it a kind of religious point, and tie the sacred bond at the foot of the altar. The Slavonian ritual contains a particular benediction for the solemn union of two male or two female friends in the presence of the congregation. I was present at the union of two young women, who were made *posestre*, in the church of Perusich. The satisfaction that sparkled in their eyes, when the ceremony was performed, gave a convincing proof, that delicacy of sentiments can lodge in minds not formed, or rather not corrupted by society, which we call civilized. The male friends thus united, are called *prabatimi*, and the females *posestre*, which mean half-brothers, and half-sisters. Friendships between those of different sexes, are not at this day bound with so much solemnity, though perhaps in more ancient and innocent ages it was also the custom.’—

—‘The Morlacks, whether they happen to be of the Roman, or of the Greek church, have very singular ideas about religion;

and the ignorance of their teachers daily augments this monstrous evil. They are as firmly perswaded of the reality of witches, fairies, enchantments, nocturnal apparitions, and sorceries, as if they had seen a thousand examples of them. Nor do they make the least doubt about the existence of vampires; and attribute to them, as in Transilvania, the sucking the blood of infants. Therefore when a man dies suspected of becoming a vampire, or *vukodlak*, as they call it, they cut his hams, and prick his whole body with pins; pretending, that after this operation he cannot walk about. There are even instances of Morlacchi, who imagining that they may possibly thirst for children's blood after death, intreat their heirs, and sometimes oblige them to promise to treat them as vampires when they die.

‘ The boldest Haiduc would fly trembling from the apparition of a spectre, ghost, phantom, or such like goblins as the heated imaginations of credulous and prepossessed people never fail to see. Nor are they ashamed, when ridiculed for this terror, but answer, much in the words of Pindar: “ fear that proceeds from spirits, causes even the sons of the gods to fly.” The women, as may be naturally supposed, are a hundred times more timorous and visionary than the men; and some of them, by frequently hearing themselves called witches, actually believe they are so.’—

—‘ When a Morlack husband mentions his wife, he always premises, by your leave, or begging your pardon. And when the husband has a bedstead, the wife must sleep on the floor near it. I have often lodged in Morlack houses, and observed, that the female sex is universally treated with contempt; it is true, that the women are by no means amiable in that country; they even deform, and spoil the gifts of nature.

‘ The pregnancy and births of those women, would be thought very extraordinary among us, where the ladies suffer so much, notwithstanding all the care, and circumspection used before and after labour. On the contrary, a Morlack woman neither changes her food, nor interrupts her daily fatigue, on account of her pregnancy; and is frequently delivered in the fields, or on the road, by herself; and takes the infant, washes it in the first water she finds, carries it home and returns the day after to her usual labour, or to feed her flock. The custom of the nation is invariable in washing the new-born infants in cold water.’—

—‘ The little creatures, thus carelessly treated in their tenderest moments, are afterwards wrapt in miserable rags, where they remain three or four months, under the same ungentle management; and when that term is elapsed, they are set at liberty, and left to crawl about the cottage, and before the door, till they learn to walk upright by themselves; and at the same time acquire that singular degree of strength, and health with which the Morlacchi are endowed, and are able, without the least

least inconvenience, to expose their naked breasts to the severest frost and snow. The infants are allowed to suck their mother's milk while she has any, or till she is with child again, and if that should not happen for three, four, or six years, they continue all that time to receive nourishment from the breast. The prodigious length of the breasts of the Morlacchian women is somewhat extraordinary; for it is very certain, that they can give the teat to their children over their shoulders, or under their arms.

The third Letter is addressed to Antonio Vellisnieri, professor of natural history in the university of Padua. The author begins with describing the course of the river Kerka, the Titius of the ancients. Near this river, at Suppliacerqua, are seen some ancient arches, supposed to have belonged to the city of Burnum, otherwise called Liburna. Five of these arches remained a few years ago, but two of them were taken away by a Morlaccho for his own particular use. One of the remaining three has a chord of twenty-one feet, and the other two about half as much. They are built of a soft stone, but appear to have been of good architecture. For what purpose they were erected, the author does not determine. They probably have been a triumphal monument; and Mr. Fortis is of opinion that they were intended to stand isolated, as the channels and cornices are equal on both sides.

The fourth Letter is written to the abbé Brunelli, professor of natural history in the university of Bologna, and contains an account of the district of Sibenico, or Sebeneco. In the islands of Simoskoi and Rogosnira, pertaining to this district, the traveller found a variety of fossil bones, which were in small quantity in the former, but in the latter in large masses.

The next Letter, which is directed to Mr. Ferber, treats of the country of Trau, anciently distinguished for the excellence of its marble. The most remarkable object in this district is the pissasphaltum, or pitch that drops from a rock.

The succeeding Letter is addressed to Mr. Strange, the British minister at Venice, and presents us with a description of the district of Spalatro. No vestiges remain of the city of Salona, but three miles hence lie the ruins of the ancient Epetium.

* The place is now called Stobrez. Near the road thither by land from Salona, are several arches of Dioclesian's aqueduct, vulgarly called *ponte secco*, and above it is an insulated mass called *kaman*, i. e. the stone, by way of excellence, where in former times, a small fort has stood, as may be deduced from the vestiges of the walls that still remain.

‘ The situation of Epetium was very beautiful. The city stood on the sea side, but on a plain much above the level of the water. The pleasant little river of Xernovniza, of which I have not hitherto been able to find the name among ancient geographers, falls into the harbour, capable from its extent, of receiving many small vessels; but in our days, the water is shallow, perhaps by the mud and stones brought by the river abandoned to itself. The adjacent fields, though ill cultivated, are delicious. The Turks had made salt pits there; but after the country passed from the Ottoman yoke to the Venetian government, they were abandoned. Yet that tract of plain, which was occupied by the salt pits, is neither damp nor unwholesome; and it invites some industrious and intelligent person, to make a trial how valuable the perennial water of the adjoining river, the sweetness of the climate, and the open warmth of the shore, might be made.

‘ On the banks of the small harbour of Stobrez the vestiges of the ancient walls of Epetium are still distinguishable; and appear to have been built of solid materials, but without that nice connection, that is admired in the Roman fabrics. A subterraneous passage, of which the mouth remains in its primitive state, extending far under the buried ruins of the city, seems to have served in ancient times, for an outlet to the waters. Near the parochial church, which is a good quarter of a mile distant from the shore, appear the foundations of a tower, which flanked Epetium on that side; and the church itself is built on those old foundations.’

In the subsequent letter, written to Signor Marsili, professor of botany in the university of Padua, the author gives an account of the river Cetina, the Tilurus of the ancients. On an eminence near this river, stood the ancient city of Equum, where vestiges of the amphitheatre are yet to be seen. The canals are still visible that served to conduct the water into its area, and they were cut out of the rock, not built. Our author informs us, that from Trigl to Duare, the Cetina precipitates from rock to rock, in a very romantic manner. About a mile from the place last mentioned, the river forms a magnificent cascade, for obtaining a view of which, the traveller seems to have exposed himself to considerable danger.

‘ I was obliged, says he, sometimes to creep, and sometimes to leap from one rock to another, in order to arrive at a place from whence I could have a good view of the cascade. Let them tell you what they will of the precipices of Mount Pilate in Switzerland, they cannot possibly be more impracticable. Notwithstanding this, the shepherds, with their leather flasks full of water, climb, with surprising dexterity, from the bottom of these abysses, to the plain tops of the hills where their thirsty
stocks

flocks feed. If any of them miss a step, they must inevitably be precipitated, and become food for the vultures; but such accidents rarely happen. The vultures of those parts, near the mouth of the Cettina, are dreadful animals, measuring above twelve feet from the tip of one wing to the other, and are able to lift up in their claws, and carry away to their nests, lambs, nay, sometimes sheep, and even the children of the shepherds. I saw one of them, and measured it myself.

The right hand bank of the river, which rose perpendicularly to the clouds above my head, when I was within reach of having a full view of the fall, is about five hundred feet high; and the left side, on which I stood, is so steep, that without the inequalities of prominent rocks to lay hold on, it would be absolutely impossible to descend.

In that place, the bed of the river is scarcely eight feet broad; this profound narrowness, added to the horror of the many hanging rocks, is sufficient to depress the highest spirits. The water of the river does not, however, precipitate from so enormous a height. Its fall may be compared to that of Velino near Terni in Umbria. But the wild craggy precipice below Duare has no kind of resemblance to the valley of Pepigne, which, amidst its horror, is rather pleasant. There a man habitually melancholy, and who chose to indulge his gloomy state of mind, might set up his habitation; but, in the noisy horror of the Cettina, buried between immense rocks, no man could live, but one abandoned to despair, an enemy to light, to society, and to himself. The waters that precipitate from a height of above a hundred and fifty feet, form a deep majestic sound, which is heightened by the echo resounding between the steep and naked marble banks. Many rocks tumbled down, which impede the course of the river after its fall, break the waves, and render them still more lofty and sounding. Their froth, by the violence of the repercussion, flies off in small white particles, and is raised in successive clouds, which by the agitated air, are scattered over the moist valleys where the rays of the sun seldom penetrate to rarify them. When these clouds ascend directly upwards, the inhabitants expect the Scircuo, or south-east wind, and their observation never fails. Two huge pilasters stand, as if for a guard, where the river takes its fall; one of them is joined to the craggy brink, and its tops covered with earth, where trees and grass grow; the other is of marble, bare and insulated.

Mr. Fortis here found a very remarkable species of oclithus, the grains of which are connected by a strong sparry cement, spreading like net-work; and a beautiful kind of angular breccia, with large white spots, and streaks of lively red.

The next letter is addressed to the bishop of Londonderry, and contains an account of the district of Dalmatia, called the Primorie, the same with the Paratalassia of the ancients. The

only town in this territory at present, is Macaroca, supposed to have risen out of the ruins of the ancient Rataneum, or Retinum.

The letter immediately succeeding is directed to the Abbé Lozzero Spallanzani, professor of Natural History in the university of Pavia. It relates to the islands of Lissa, Pelagosa, Lesina, and Brazza in the Dalmatic sea, and the island of Arbe in the Quarnaro. The first of these islands is mentioned with particular marks of distinction both by the Greek and Latin geographers. It is, however, only thirty miles in circumference, and is mountainous, though not without plains that are capable of cultivation. The temperature of the air is delightful, and the island has no other inconvenience than a scarcity of fresh water. The principal substance in the bowels of Lissa is marble, in the lower strata of which some orthoceratites is found, and in the upper are namismals; but in some places this order is inverted. Here is also a slaty marble of very thin strata, and a whitish calcareous stone, frequently containing fossil bones. This island was anciently celebrated for its wine, which is not at present of the best quality. The honey, however, is still reputed excellent, but the bees do not make much, on account, as is supposed, of the scarcity of fresh water.

The island of Pelagosa, with several rocks that appear above water near it, seem to be the remains of an ancient volcano. The face of the island is extremely rugged, and it is chiefly formed of a lava resembling that of Vesuvius.

Lesina is about forty-four miles long, and eight in the broadest part. The traveller here collected a variety of marbles, with yellow, green, and red flints, all penetrated by a pyritical denromorphous fluor. In the small rock of Borovaz there are also heaps of fossil bones. This island, though stony and barren in the highest parts, contains good land, fit to bear not only fruit-trees, but likewise corn.

Brazza is in length about thirty-two miles, and of unequal breadth, but never exceeding nine. Being remarkably mountainous and rocky, it is ill adapted to cultivation; and the scarcity of fresh water often subjects it to fatal droughts. This island was anciently distinguished for the excellence of its kids, which, as well as the lambs, continue to be highly valued for the delicate taste of their flesh, and on account of the fine pasture, the cheese of Brazza is by far the best in Dalmatia.

The island of Arbe is about thirty miles in circumference, and though wholly uncultivated in the higher parts, has an exceeding pleasant appearance. The climate, however, is none of the happiest, the winter being for the most part very tempestuous, especially during the prevalence of the north winds.

The

The most remarkable circumstance relative to the natural history of this island is, that on the heights the traveller met with large tracts of sand, mixed with an iron ochreous earth, deposited in regular strata, like those that are formed in some other countries by the inundation of great rivers. On examining the sand with a microscope, he found it to consist of quartz, and evidently produced by the trituration of matter separated from mineral mountains.

The several Letters already mentioned are followed by copious observations on the island of Cherso and Osero.

Cherso and Osero are so close to each other, that they are considered by the author as one island. It is situated between the coast of Istria and Dalmatia, extending from north to south sixty miles in length, with a very unequal breadth. This island has often changed its name, but was known almost three thousand years ago by that of Apfirtides, Apfirtus, or Apfirtius. It is mentioned in the poem of Orpheus upon the expedition of the Argonauts. In the heat of summer, the air of Osero is extremely unwholesome, on account of the noxious vapours arising from some pieces of stagnant water. But this was not the case formerly, and might be easily remedied.

The town of Cherso is the most considerable in the place. It is situated at the bottom of a large harbour, and contains above three thousand inhabitants; but from the many ruins of houses scattered over the island, it appears to have been formerly more populous.

Both parts of the island are mountainous and stoney, but peculiarly adapted for producing trees, if the inhabitants were sufficiently industrious. Oil is the most valuable produce in Cherso, and is reckoned the best in quality of any made in the Venetian state. The islanders compute that they make of it annually from three thousand to three thousand five hundred barrels.

The narrative presents us with a curious account of fossil bones found in the island of Cherso and Osero by this traveller and those who accompanied him on the excursion.—To account for this extraordinary phenomenon, which have also been discovered in several other parts of the world, is a problem that has much exercised the ingenuity of naturalists; but our author has prudently declined offering any opinion on a subject of so hypothetical and conjectural a nature.

The work contains farther remarks on Cherso and Osero, with some account of the Littoral Croatia, the islands of Pago, Veglia, &c. The abbé Fortis evidently appears to be an accurate and judicious observer, and the perspicuity of his descriptions, in those several Letters, is rendered yet more explicit by the number of beautiful plates with which the volume is ornamented.

A Practical Treatise on the Diseases of the Teeth; intended as a Supplement to the Natural History of those Parts. By John Hunter, Surgeon Extraordinary to the King, and F. R. S. 4to. 5s. sewed. Johnson.

IN the former part * of this work Mr. Hunter delivered an anatomical and physiological account of the teeth; in which he displayed much greater depth and accuracy of investigation than had before been employed on that subject. In particular, he evinced, by a variety of ingenious experiments and observations, that those organs of the body are not vascular; and he elucidated the process of nature in respect to the shedding of teeth, upon a new principle, supported by facts and arguments that appear to be fully decisive. Having in the course of his enquiry mentioned one prophylactic, and one radical remedy in the diseases of the teeth, we expressed a wish that a person of so great experience, and of a genius so happily adapted to such researches, had also favoured the public with his sentiments concerning the palliative methods of cure. In the present treatise we have the pleasure to find that he has prosecuted this subject with his usual precision.

The first chapter of the work treats of the diseases of the teeth, and the consequences of them, which he considers under the following different heads, viz. the decay of the teeth arising from rottenness, symptoms of inflammation, stopping of the teeth, the decay of the teeth by denudation, swelling of the fang, gum boils, excrescences from the gum, deeply-seated abscesses in the jaws, and abscess of the antrum maxillare.

The following are part of the author's judicious remarks respecting the symptoms of inflammation in the teeth.

‘ The pain, however, appears to take its rise from the tooth as a centre. That it should be more severe than what is generally produced by similar inflammations in other parts of the body, may, perhaps, be accounted for, when we consider, that these parts do not readily yield; as is likewise the case in whitloes.

‘ It sometimes happens, that the mind is not directed to the real seat of the disease, the sensation of pain not seeming to be in the diseased tooth, but in some neighbouring tooth which is perfectly sound. This has often misled operators, and the sympathising tooth has fallen a sacrifice to their ignorance.

‘ In all cases of diseased teeth, the pain is brought on by circumstances unconnected with the disease; as for instance cold; wherefore they are more troublesome commonly in winter than in summer. Extraneous matter entering the cavity,

* See Crit. Rev. vol. xxxii. p. 410.

and touching the nerve and vessels, will also bring on the pain.

• This pain is frequently observed to be periodical; sometimes there being a perfect intermission, sometimes only an abatement of it. The paroxysm comes on once in twenty-four hours; and, for the most part, towards the evening. The bark has therefore been tried; but that failing, the disorder has been suspected to be of the rheumatic kind, and treated accordingly, with no better success. At length, after a more particular examination of the teeth, one of them has been suspected to be unsound; and, being extracted, has put an end to the disorder. This shews how injudicious it is to give medicines in such cases, while the true state of the tooth is unknown.

• This disease is often the cause of bad breath, more so than any other disease of those parts; especially when it has exposed the cavity of the tooth. This most probably arises from the rotten parts of the tooth, and the juices of the mouth, and food, all stagnating in this hollow part, which is warm, and hastens putrefaction in them:

• I come now to the prevention and cure of this disease.

• The first thing to be considered, is, the cure of the decaying state of the tooth, or rather the means of preventing the farther progress of the decay; and more especially before it hath reached the cavity, whereby the tooth may be in some degree preserved: the consequent pain and inflammations, commonly called tooth-ach, avoided, and often the consequent abscesses called gum boils. I believe, however, that no such means of absolute prevention are as yet known. The progress of the disease, in some cases, appears to have been retarded, by removing that part which is already decayed; but experience shews, that there is but little dependence upon this practice. I have known cases, where the black spot having been filed off, and scooped entirely out, the decay has stopped for many years. This practice is supposed to prevent at least any effect, that the part already rotten may have upon the sounder parts; however, if this is all the good that arises from this practice, I believe, in most cases, it might be as well omitted. Even if it were an effectual practice, it could not be an universal one; for it is not always in the power of the operator to remove this decayed part, either on account of its situation, or on account of its having made too great a progress, before it is discovered. When it is on the basis of a grinder, or on the posterior side of its neck, it can scarcely be reached. It becomes also impracticable, when the disease is still allowed to go on, and the cavity becomes exposed, so that the patient is now liable to all the consequences already described, and the tooth is making haste towards a total decay; in such a case, if the decay be not too far advanced; that is, if it be not rendered useless simply as a tooth, I would advise that it be extracted;
then

then immediately boiled, with a view to make it perfectly clean, and also destroy any life there may be in the tooth; and then that it be restored to the socket: this will prevent any farther decay of the tooth, as it is now dead, and not to be acted upon by any disease, but can only suffer chymically or mechanically.

‘ This practice, however, I would only recommend in grinders, where we have no other resource on account of the number of fangs, as will be more fully explained hereafter. This practice has sometimes been followed with success; and when it does succeed, it answers the same end as the burning the nerve, but with much greater certainty.

‘ If the patient will not submit to have the tooth drawn, the nerve may be burned: that this may have the desired effect, it must be done to the very point of the fang, which is not always possible. Either of the concentrated acids, such as those of vitriol, nitre or sea-salt, introduced as far into the fang of the tooth as possible, is capable of destroying its soft parts, which most probably are the seat of pain; a little caustic alkali will produce the same effect. But it is a difficult operation to introduce any of these substances into the root of the fang, till the decay has gone a considerable length, especially, if it be a tooth of the upper jaw; for it is hardly possible to make fluids pass against their own gravity; in these cases, the common caustic is the best application, as it is a solid. The caustic should be introduced with a small dossil of lint, but even this will scarcely convey it far enough. If it be the lower jaw, the caustic need only be introduced into the hollow of the tooth, for by its becoming fluid, by the moisture of the part, it will then descend down the cavity of the fang, as will also any of the acids; but patients will often not suffer this to be done, till they have endured much pain, and several inflammation.

‘ When there is no other symptom except pain in the tooth, we have many modes of treatment recommended, which can only be temporary in their effects. These act by derivation, or stimulus applied to some other part of the body. Thus to burn the ear by hot irons, has sometimes been a successful practice, and has relieved the tooth-ach.

‘ Some stimulating medicine, as spirit of lavender, snuffed up into the nose, will often carry off the pain.

‘ When an inflammation takes place in the surrounding parts, it often is assisted by an additional cause, as cold, or fever; when the inflammation hath taken place in a great degree, then it becomes more the object of another consideration; for it may be lessened like any other inflammation arising from similar causes, the pressure of an extraneous body, or exposure of an internal cavity.

‘ If the inflammation be very great, it will be proper to take away some blood. The patient may likewise properly be ad-

advised to hold some strong vinous spirit for a considerable time, in his mouth. Diluted acids, as vinegar, &c. may likewise be of use, applied in the same manner. Likewise preparations of lead would be adviseable; but these might prove dangerous, if they should be accidentally swallowed.

‘ If the skin is affected, poultices, containing some of the above-mentioned substances, produce relief. The pain, in many cases, being often more than the patient can well bear, warm applications to the part have been recommended, such as hot brandy, to divert the mind; also spices, essential oils, &c. which last are, perhaps, the best. A little lint or cotton soaked in laudanum, is often applied with success; and laudanum ought likewise to be taken internally, to procure an interval of some ease. Blisters are of service in most inflammations of these parts, whether they arise from a diseased tooth, or not. They cannot be applied to the part, but they divert the pain, and draw this stimulus to another part: they may be conveniently placed either behind the ear, or in the nape of the neck. These last-mentioned methods can only be considered as temporary means of relief, and such as only affect the inflammation. Therefore the tooth is still exposed to future attacks of the same disease.

The second chapter treats of the diseases of the alveolar processes, and the consequences of them. The third, of the diseases of the gums, and the consequences of them, distinguished into what is vulgarly called the scurvy in the gums, and the callous thickening of the gums. In the five subsequent chapters, the author respectively enters upon the consideration of nervous pains in the jaws, extraneous matter upon the teeth, the irregularity of the teeth, irregularities between the teeth and jaw, and of supernumerary teeth. The eighth chapter explains the method of correcting the deformity, when the fore-teeth of the lower jaw pass before those of the upper jaw; the ninth contains various observations and directions relative to the drawing and transplanting of teeth; and the last chapter comprizes the subject of dentition, with the cure of the diseases arising from this cause, and some singular cases which have occurred to the author in practice.

The whole treatise is calculated to establish a scientific knowledge of the diseases of the teeth, and the art of the dentist upon the principles of experience and reason, and discovers that superior strain of physiological disquisition, so evident in all the productions of this ingenious author.

Letters on the Prevalence of Christianity, before its civil Establishment: with Observations on a late History of the Decline of the Roman Empire. By East Apthorp, M. A. Vicar of Croydon. 8vo. 5s. sewed. Robson.

INnumerable writers have attempted to demonstrate the truth of Christianity; and, in pursuance of this design, have produced all the arguments they could find in its favour. This method has its peculiar advantages, and, it must be confessed, its inconveniences. The evidences are thus presented under one view, and undoubtedly convince the reader by their united force. But they are too complex and too numerous to be distinctly considered in one treatise, or by one author. Grotius's defence of Christianity is admirable in its way; but it is formed upon this general plan, and is consequently superficial. Many circumstances are only barely mentioned by that learned writer, which are of great importance, and merit a particular investigation. Accordingly, some ingenious authors have confined their inquiries to one point, or one incident in the evangelistical history: as, the conversion of St. Paul, the resurrection of Jesus, the testimony of John the Baptist, the prophecies of the Old Testament, the concessions of the Jews and Heathens, &c. By this expedient they have been enabled to discuss their respective subjects more attentively and more completely.

The learned author of these Letters has pursued this plan, and only stated a *single* argument for the truth of Christianity, drawn from the prevalence of this religion over gentilism in its highest degree of splendor and authority.

As he appears to have been engaged in a literary correspondence by an ingenious friend, and gradually led into this disquisition, he does not immediately enter upon the subject, but expatiates on a variety of other topics, which are more properly preliminary considerations, than parts of his chief design.

The first Letter gives the reader a general view of the great controversy concerning the truth of Christianity. The second consists of observations on the composition, the study, and the use of history. To this Letter is annexed a catalogue of the principal writers in almost every department of civil and ecclesiastical history, extracted from Vossius's account of the Greek and Roman historians, Fabricius's *Bibliothecæ*, Du Fresnoy's *Methode pour etudier l'Histoire*, Walch's *Bibliotheca Theologica*, &c. The use of this catalogue is to assist the unexperienced in the choice of original authors, and the proper method of reading history.

In

In the third letter the author endeavours to represent the peculiar characteristics of the first ages, of the Christian æra, and of the 16th, 17th, and 18th centuries; he points out the causes and effects of modern irreligion; refutes some objections, which have been urged against revealed religion; and, in order to evince the insufficiency of the most cultivated reason, in discovering the first principle of religion, he gives us a short analysis of Cicero's Treatise on the Nature of the Gods.

In the fourth letter, which is the last in this volume, he considers the origin of idolatry, the established religion of Egypt, Persia, Carthage, and Greece; the Gothic and Celtic superstitions, the religion of Rome, the strength and splendor of gentilism, its temples, priesthood, victims, statues, worship, and other circumstances.

As the fate and fortune of Christianity were for several ages very intimately connected with the Roman empire, he gives us a general view of the religion of Rome, from the foundation of that city to the reign of Augustus. In this enquiry we meet with several observations highly worthy of our attention.

Cicero's conduct, as this author observes, on the death of his daughter, is a demonstration both of the absurd superstition of that enlightened age, and of the inefficacy of reason in regulating our ideas of divine things.

‘ Give me leave, says he, to present you in this place with a few extracts of that great man's letters, written to his confidential friend, from the gloomy solitude of the groves of Astura; where he was meditating, with the complacency of grief, those impious honours, which even then appeared to have a tincture of insanity.

‘ In his letters on that occasion, he has exhausted all the eloquence of grief. In the first he wrote after her death, xii. 16. he tells his friend, “ whenever my mind shall be open to consolation, yours will have the first access. Hitherto, nothing is preferable to this solitude—writing and study rather blunt than sooth my anguish.”

‘ In xii. 9. of a subsequent date; “ you cannot imagine any thing more charming than this country-house, the shore, the prospect of the sea, and every object. But all this merits not a longer letter. Sleep comes on, my best restorative.” xii. 12. “ The isle of Arpinum (formed by the confluence of the Fibrenus and the Liris) is suitable enough for the apotheosis of one of my family: but it is too much out of the way; and, I fear, will not reflect sufficient honour on the dear object.” After many passionate expressions of sorrow, he says, lett. 18. “ I am shy of intimating to you my present intentions: strange as they may seem,

seem, they must claim your indulgence. Some of those writers, with whom I am wholly employed, authorize what I have often mentioned to you. I speak of the temple, of which, I hope, you will think as favourably, as you do of other designs, which I have much at heart. I have no suspense, either about the kind of edifice, or about the thing itself, which is resolved upon. The place I have not yet determined. In these learned and polished times, I will engage the best abilities both of Greek and Roman writers, and employ every monument of genius to consecrate her memory; though they must cause my wound to bleed afresh. But I now hold myself bound by a sacred vow: and I am more influenced to perform it, by the consideration of that long succession of ages, when I shall be no more, than of the short remaining space of my own life, which has been but too long protracted."

' To Atticus, xiii. 26. " You know how immoderately fond I am, of my project of a temple: which makes me frequently recur to my first design of placing it at Tusculum." And lett. 29. " For the consecration I have so much at heart, no place seems more suitable than the grove.—In this one instance, my dear friend, humour my seeming arrogance." The celebrity of the fane of Tullia, and the honours of an apotheosis, might well be considered by himself and every one as an instance of great presumption. But superstition is a rank weed, the luxuriant growth of which is peculiar to certain climates: among which, Italy ancient and modern, has been ever distinguished, by a depraved taste for deifying and canonizing the dead. Had Cicero lived under papal Rome, his Tullia would probably have been canonized by a consistory of ecclesiastics.'

Having mentioned the divine honors which were paid to Augustus, during his life, and many instances of his superstition, he adds:

' The death of Augustus, A. U. DCCLXVIII. we may well imagine, wanted no circumstance of religious honours. The very house in which he died was consecrated; as was also his pontifical palace at Rome: and a temple was erected to him at Nola. His will was in the custody of the Vestals, together with three volumes, written by his own hand: containing a breviary of the state of the empire and directions to his successor. Dio. lvi. 27. Scalig. on Euseb. Chr. p. 181. Tacit. i. 1—11.

' Tiberius spoke his funeral oration. Dio has given the substance of it in his own style. lvi. 35—41. he speaks of his care of religion and repairing the temples, c. 40. and concludes with reciting the divine honours, conferred on Augustus by the senate. To complete the farce, an eagle was let out from the top of the funeral pyre, to bear his soul to heaven; and Numerius Atticus was bribed to swear, that he saw him in the ascent.

ascent. His apotheosis equalled the highest pagan worship. He was immortalized, consecrated, and deified in form, with temples, priests, and altars, throughout the Roman empire.—

‘ Hadrian, a prince whose great capacity was only equalled by his superstition, gave the same lustre to the religion of Greece, which Augustus had given to the Roman establishment. Pausanias, a sincere and devout polytheist, speaks in raptures of Hadrian’s support and revival of the religion of Greece. He styles him the most religious of princes, and the most attentive to make his empire happy: it would furnish an ample detail, to relate how many temples he built, enriched, or decorated: his benefits of this kind were recorded at Athens, in a temple consecrated to all the gods. i. 5.’

To these, and other similar facts, the author subjoins the following reflections.

‘ Thus it appears, that it was not an old and worn-out establishment, which the Christian religion had to contend with: but under every apparent disadvantage, without temples, altars, statues, or endowments, persecuted and disgraced to the utmost, it subverted gentilism in its highest degree of splendour and authority.

‘ Pausanias in his accurate travels, makes us spectators of the Greek religion. It is a genuine picture of the gentilism of the evangelic age: the writer was himself initiated at Eleusis; full of veneration for the religion of his ancestors, it does not appear that he has taken any notice of Christianity throughout his ample collections. Yet he confirms that portrait of the Greek idolatry, which is occasionally given us by St. Paul, and St. Luke. Thus in the very opening of his work, he mentions several “altars consecrated to the unknown gods.” He speaks in the plural, meaning that *each* altar was inscribed to an unknown God. And it is thus, that St. Paul, from his own inspection cited the inscription of one of these altars to the Athenians themselves in the Areopagus.

‘ This writer is so redundant in his recital of sacred edifices, statues, paintings; as to furnish any one with the most convincing demonstration of the firm establishment of the Grecian idolatry, when St. Paul and his associates undertook the heroic enterprize of making a progress through the most learned and polished cities of Greece and Asia, in order to subvert the national polytheism.

‘ All history concurs in evidence, how little can be effected in changing religious establishments, however absurd, by human means. Reason in vain employs her persuasive powers against inveterate superstition, who, “like the deaf adder, refuses to hear the charmer’s voice, charm she never so wisely.” God alone can effect such a change in the religion of a great empire, as the gospel produced in the first and second centu-

ries; and it is impossible to solve so singular a problem, otherwise than by admitting a divine and a miraculous agency.

• If we may be permitted to illustrate in a familiar way, this great achievement of the Christian religion; supposing there was nothing more than human and natural effects of rational causes, in the suppression of the Roman idolatry, let us imagine a parallel case at present. Let us imagine a virtuous and rational philosopher or deist, with twelve or more of his associates, the best and wisest of their school, to have the courage or temerity to assault the principles, not of the Christian church, but of that corrupted part of it which most resembles paganism, the church of Rome. Let them set about this great work in person, with incredible perseverance, visiting all the countries where saint-worship is now established. Let them preach and write the purest tenets of natural religion, to which the human mind every where assents. Let them demonstrate the falsity and imposture of the papal system, particularly in multiplying the objects of divine worship. This, we know, has been done with all the precision of proof and certainty, by our protestant divines. Yet the popish establishment has subsisted above a thousand years; and will subsist in all its grandeur and opulence, till the time appointed for its subversion in the decrees of heaven, and recorded in the archives of Christianity.

• On the foregoing supposition, should the papal establishment be assaulted in its strong holds at Rome, Madrid, or Lisbon; the bold preacher either of natural religion or the primitive gospel, so far from succeeding in his enterprize, would be the victim of the inquisition, and his opinions would expire with his person.

• Should this argument be opposed, by alleging the wonderful success, that has attended Luther's great and daring achievement; I should not hesitate, to ascribe the prevalence of the reformation in the sixteenth century to the same omnipotent though not miraculous protection, which watched over the original fortunes of Christianity.

• What can be effected by *force* or *policy* in propagating this celestial system hath been exemplified in some memorable instances. The Crusades which exhausted the combined powers of Europe, in the 12th and 13th centuries, made few or no conversions in Asia: while the apostles, armed with no power but of miracles, carried their doctrine beyond the bounds of the Roman empire, and to those regions into which their conquering armies had never penetrated. A religion which disclaims all force, and rests on persuasion only, and at the same time aspires to universality, can only justify its claim by **MIRACLES**: and if its pretensions are justified by the event, the effect is properly miraculous and divine.

• What may be done in such an enterprize merely by human *counsels*, was exemplified in the beginning of this age, in the plausible but unsuccessful attempt to introduce the Christian religion

religion into the empire of China. Notwithstanding the concurrence of many favourable circumstances, the Missionaries were obliged to take a final leave of that empire in MDCCXX: and few if any vestiges of their religious labours are now remaining in China, where the ancient worship of the heavens, of their ancestors, princes, legislators, and of Confucius, is still the established religion. It is easy to assign the true reasons of the failure of that enterprize. The chicane, the artifice, the concealment of the truth, the impious compliance with falshood, and the scandalous dissensions of the Chinese missions, were the very reverse of that sacred simplicity, with which the gospel was diffused over the Roman empire. Not that the success of this arduous enterprize can possibly be accounted for from any natural or human causes. The agents in that great work were so disproportioned to the attempt and its effect, as to leave the glory of a divine and miraculous energy clear and unequivocal. From every circumstance of the prevalence of Christianity; from the nature of the religion, the character of its teachers, and the conduct of the most powerful and arbitrary government in support of a most inveterate and politic superstition: we must conclude, that the subversion of gentilism and the establishment of Christianity was miraculous and divine.

‘ That the age of Augustus was “the fullness of time,” and the most suitable for the sending the son of GOD to redeem the world, hath been shewn by many writers. Origen, who has anticipated most of the arguments of the moderns, says much in few words*. At the conclusion of his second book against Celsus, he expresses the just inference which follows from an attentive survey of the ancient polytheism: “I know not, says Origen, whether a mere man, who attempted to sow the seeds of his own opinions in religion over all the world, could be able, without the assistance of God, to effect his design; and could rise superior to all the obstacles, which opposed the prevalence of his doctrine, from kings and governors, from the Roman senate, from the magistrates in all countries, and from the people. How could mere humanity, having nothing higher in itself, convert so great a multitude? — But CHRIST effected these things, and still effects them, notwithstanding the opposition of the unbelieving Jews and Gentiles; because he was the power of God, and the wisdom of the THE FATHER.”

‘ Several important consequences follow, from the nature and genius of the Pagan establishment.

‘ 1. An establishment of such strength and duration could not have been shaken by any *human* power inferior to its own.

‘ 2. The intellectual blindness of man, in the Augustan and all preceding ages of gentilism, required a divine revelation to

* Contra Celsum, lib. i. § 25. &c. lib. ii. § 30. 79.

illuminate his mind in the principles of theism, and to redeem him from his vices and superstitions.

* 3. The subversion of this portentous fabric of idolatry is a sufficient proof of a divine revelation having been actually announced to the world.

* 4. It is our duty to consider, that the evidence for the Christian religion resulting from this and other proofs is not impaired by length of time: and convinced by these attestations, we ought without suspense to believe and obey the gospel of JESUS CHRIST, as being *made to us of God, wisdom and righteousness, and redemption and sanctification.*

* Any person at all acquainted with antiquity, must acknowledge the extirpation of idolatry to have been solely the effect of the Christian religion; which it could not have effected by such weak instruments, had it not been the revelation and peculiar care of heaven. So plain a fact as that great revolution in the religion of mankind is, in the elegant expression of an able defender of revelation, "an additional proof that our religion is from God, adds another motive to the power of its influence, and another ray to the splendour of its evidence." *

* If then we seek for demonstrations of the truth of the Christian religion; here we have one founded on the most evident and striking fact.

* Another reflection is no less certain. THE WORLD BY WISDOM KNEW NOT GOD. If the modern world can boast of superiour wisdom, it is the gift of revelation: and our philosophers of the present age, had they been contemporaries of Socrates and Plato, of Varro and Cicero, would have made their adorations to the whole rabble of Pagan idols.

The author adds some remarks on the flattering picture of heathenism, drawn by the author of a late history on the decline of the Roman Empire, and then concludes this volume; intending in the sequel to obviate the several objections to primitive Christianity advanced in that history, to represent the arduous contest, sustained by the Christian religion against the idolatrous establishment, for near 400 years, and terminated by the subversion of paganism under Theodosius the Great.

At the end of each letter this learned writer has subjoined a great number of historical notes, which are extremely proper in a work of this nature; but the generality of readers, we are persuaded, would rather wish to see them immediately below the text, than at a considerable distance from the passages to which they relate.

* Dr. Bell, preface to the Enquiry into the divine Missions of John the Baptist and Jesus Christ.

Letters to the Rev. Dr. Worthington, in Answer to his late Publication, intitled, 'An impartial Enquiry into the Case of the Gospel Demoniacks.' By Hugh Farmer. 8vo. 3s. 6d. sewed. Robinson.

DR. Worthington's enquiry was published in the latter part of last year, and is mentioned in our Review for October, with some occasional strictures. It was an unmerciful attack upon Mr. Farmer's Essay on the Demoniacks of the New Testament; and therefore, it has given occasion to these Letters, in which the author endeavours to vindicate himself and his performance against the censures and objections of his adversary.

In the Essay Mr. Farmer undertook to prove, that the possessing demons, spoken of in the New Testament, were the deities of the Heathens, or such human spirits, as, after the dissolution of their bodies, were supposed to be converted into demons.

In support of this opinion, he observes, that the scripture never describes more than one evil spirit by the word devil, and never represents any person as possessed by the devil, or by devils, not even in a single instance, notwithstanding the great frequency, with which the evangelists speak on the subject of possessions. In all the instances, in which the term *devils* occurs in the English translation of the New Testament, the original word is *δαίμονες, δαίμονια, demons*, and not *δαιμόλος*, from whence comes the English word *devil*.

In order to determine who these demons were, it is shewn in the Essay, that the ancient Heathens and Jews, and the primitive Christians, did all agree in representing them as no other than human spirits. From these premises the following conclusion is drawn: viz. that the sacred writers having given us no notice of their using the word in a new or peculiar sense, did certainly employ it, in reference to possessions, in the same sense, in which all other persons did. To suppose the contrary would be to suppose, that they intended to deceive their readers.

'It is the more necessary, says the author, to allow, that the Evangelists when speaking of possessing demons did not refer to any other than human spirits, as they knew, that to such spirits the term *demons* was applied by the Heathens, and by the authors of the Septuagint. Nay, they have themselves used it to describe such dead men, as the superstition of the Heathens deified *, and corrupt Christians have proposed as objects of worship †. It can bear no other meaning in any of

* 1 Cor. x. 20, 21.

† 1 Tim. iv. 1. Rev. ix. 20.

the passages in the New Testament, in which it occurs without having any relation to possessions, as was shewn by a distinct examination of each.'

Dr. Worthington, in his Enquiry, refers possessions to the devil, or the chief of the fallen angels; he asserts, that he is the chief author of them; and attempts to justify the English translation in rendering the Greek word *demon* by *devils*; he affirms, that as God is the author of all good, so the devil is the author of all evil; and that he is justly to be reckoned the evil principle; he undertakes to shew, that *δαίμων*, *demon*, is a name belonging to the devil, and given to him by ancient Heathen writers; that the Jews held only one prince of demons; that demonarch was a term never applied by them to any but the devil; and that, according to the language of Christianity, his apostles, and the primitive Christians, possessing demons were not human spirits, but apostate angels, &c.

In the second Letter the author answers these objections, and produces several arguments to corroborate what he had before asserted, that the Heathens, the Jews, the founders of Christianity, and the primitive Christians, were all agreed in considering them as human spirits.

But, says his opponent, 'as these spirits were judged capable of entering the bodies of mankind, I would fain know, where the difference lies, with regard to the argument, between such possessions, and possessions by other evil spirits.'

The letter-writer replies: 'Were the reality of possessions to be taken for granted, it would, I allow, be a matter of very little moment, to determine who the possessing spirits were. But as the reality of possessions is the main point in question, it is of great importance to determine, whether the cause, to which they are referred, be capable of producing such effects. If the possessing demons, spoken of in the New Testament were Heathen Gods, that is, such human spirits, as were thought to become deities, then the scripture furnishes us with two unanswerable objections against the reality of their possessions. For the scripture both asserts the utter impotence of all the Heathen Gods; and gives such an account of the state of departed spirits, as is absolutely inconsistent with their having any power of entering the bodies of mankind.'

In the third letter Mr. Farmer states what he considers as the true notion of demoniacs.

'Demoniacs, says he, or if I may be allowed the expression, demonized persons, were such as were thought to have a demon

mon or demons, not only within them, but inspiring and actuating them, suspending the faculties of their minds, and governing the members of their bodies. The demons were supposed to inform the bodies of the possessed, in the same manner as their own souls did at all other times. Hence it came to pass, that every thing said or done by the demoniacs was often ascribed to the indwelling demons. Demoniacs having been educated in the common opinion concerning the nature and reality of possessions, did, as it was natural to suppose they would, frequently fancy themselves to be possessed. Accordingly, we find them addressing the spirits they supposed to be within them, and speaking and acting in conformity to the apprehended sentiments and inclinations of those spirits. They either conceived of themselves as being demons, or spoke in the same manner, as if they had been such; because they considered themselves as speaking in their name, and under their influence.

‘The peculiar symptoms of demoniacal possession were certain kinds of insanity, such as the ancients could not account for by natural causes, and seemed to argue the seizure of the understanding by a malevolent demon, who instigated the unhappy patient to every thing that was extravagant, and injurious to himself and others. It has been shewn, that among the Greeks, the Latins, the Jews, and other eastern people, insanity was an inseparable effect of possession; that amongst the primitive Christians reputed demoniacs were all mad, melancholy, or epileptic persons; and that such likewise were all the demoniacs of the New Testament. The symptoms of the latter are the very same with those of the demoniacs described in other ancient writings, and are all maniacal or epileptic.’

Dr. Worthington has alledged, that this is a question of facts, that facts are objects of sense, &c.

In answer to these objections our author shews, 1. that the possession and dispossession of demons, as they are explained in the Enquiry, even supposing them to be real facts, are not in their own nature objects of sense: and therefore cannot be supported by the testimony of sense. 2. That the reality of possessions and dispossessions neither was, nor could fitly be, established by the authority of Christ and his apostles.— ‘For the miracles performed upon the demoniacs, like those performed upon other persons, were designed for the conviction, not of believers but unbelievers. They do not suppose faith in the authority of Christ, but beget it. Consequently the nature of these miracles is to be judged of by natural reason alone, not by an authority, which is not admitted previous to their performance— 3. That the language of the New Tes-

tament relative to possessions did always imply certain outward and sensible symptoms and effects; but was used principally to express those symptoms and effects, and commonly without any other intention. 4. That Christ and his apostles might describe the disorder and cure of demoniacs in the popular language, that is, by possessions and dispossessions, without making themselves answerable for the hypothesis, on which this language was originally founded.

In the two following letters the author answers some other objections, and observes, that Dr. Worthington's hypothesis is so far from promoting the credit of revelation, that it is injurious to it, in all its most essential articles.

In his Enquiry the doctor has asserted, that as God is the author of all good, so the devil is the author of all evil; that he is justly to be reckoned the evil principle; that God sometimes gives the devil great power over the elements, the brute creation, the persons of men, &c.

This doctrine, says our author, is inconsistent with innumerable passages of scripture, which represent God as the only sovereign of the world, who alone can controul the operation of natural causes. This doctrine subverts the very foundation of all trust in God, and resignation to his disposals. It is destructive also of the virtue and happiness of mankind. Under the influence of this very doctrine, the benighted heathens ascribed their frosts and tempests, their disappointments and diseases, and all the evils of the creation to a malevolent spirit; and thereby plunged themselves into all the guilt and all the misery of the most direful superstition.

2. The doctrine of real possessions subverts another fundamental principle of revealed religion, namely, the *nullity* of all the heathen gods, or their absolute inability to do either good or harm to mankind.

3. This notion destroys the evidence of revelation. 'For if evil spirits can perform miracles, how shall we support the authority of these works? How shall we vindicate the representation made of them in scripture, as works appropriate to God; or the use which the scripture makes of them, as in themselves authentic and decisive evidences of a divine mission?

4. This hypothesis casts the greatest reflection upon the character and conduct of Christ and his apostles. . . 'Our Saviour told the unbelieving Jews, "The works that I do in my Father's name, they bear witness of me." Among these works, he reckons his casting out demons, to which he refers his most malicious enemies, Herod and the pharisees, for conviction. Now, if you place this miracle in barely ejecting a spiritual
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and invisible being from the human body, and rest even the fact itself, his being rejected, upon the testimony and authority of Christ, you make him offer his enemies an evidence of his mission, which in itself could carry no conviction, and which therefore would have been received as an insult; and you make him urge his authority, before he had established it, and in order to support the proof he gave of it to those, by whom it was not acknowledged. According to your misrepresentation of him, our Saviour, instead of saying, with respect to dispossessions, "The works that I do, they bear witness of me," ought to have said, "I bear witness of my works." But no such absurdity can be fixed on him, who was the wisdom of God, as well as the power of God.

'With respect to the apostles and evangelists, consider, I entreat you, in how odious a light you place them. They profess to give us a history of the great facts, upon which Christianity is founded; and tell us, that they were careful to relate only such, as they were either eye-witnesses of themselves, or concerning which they had received certain information from others. But I have already shewn, that you make them attest facts, which, supposing them to be true, could not be known to be so, unless by supernatural revelation, which the evangelists did not pretend to. You sink the character and credit of the evangelists in another view: for you make them refer to a supernatural agency those manical symptoms, which are known to proceed from natural causes; and thus to give a fallacious account of the constitution of nature; and set reason (our only instructor in natural things) at variance with revelation. Nor is it merely in these views, but in many others, elsewhere taken notice of, that your doctrine has exposed Christianity to contempt; and not only to have afforded matter of impious mockery to men of a profane disposition, but (I speak it from knowledge) proved a stumbling block even to serious and upright minds.'

The author concludes with some candid acknowledgements respecting the 'ability and address' which his opponent has discovered in the defence of his opinion; and some remarks on the absurdity of misrepresentation and calumny, in a controversy, wherein the discovery or advancement of truth is the object in view.

They, who have read the *Essay on Demoniacs* with approbation will be equally pleased with these Letters, as they bring the argument into a narrower compass, present it under different views, and confirm it by many additional observations.

Sketches of the Lives and Writings of the Ladies of France. Addressed to Mrs. Elizabeth Carter. By Ann Thicknesse. Vol. I. 8vo. 2s. 6d. sewed. Brown.

IT must be acknowledged to the honour of France, that no other country has ever produced so great a number of women distinguished for their literary talents, whether this be owing to any peculiar advantages derived from nature, or to the general vivacity of the nation. During almost these three centuries they seem to have maintained a constant rivalry with the writers of the other sex, to whom, a few excepted, they can hardly be reckoned inferior; if not in the more abstruse parts of science, at least in the vigour of understanding, and a brilliant display of genius.

The first lady upon the list is the celebrated Heloise, who is followed by Marguerite de Valois, sister to Francis I. and queen of Navarre. This lady was born at Angoulême in the year 1492. She was first married to the duke d'Alençon, and afterwards to Henry d'Albert, king of Navarre. She possessed a lively fancy, which on some occasions however led her beyond the bounds of discretion. The writings she published were, *Le Miroir de l'ame Pécheresse*, and *Cent Nouvelles Nouvelles*, a collection of stories partly founded in fact, and partly fictitious.

The next is Louise Labé, born in 1527. Being extremely handsome, and the wife of a rope-maker, she obtained the appellation of *la belle Cordiere*. Besides her beauty and genius, she was also distinguished by a singular taste for military exercises; in so much, that before the sixteenth year of her age, she served at the siege of Perpignan, where she took the name of *Capitaine Loys*. The best of her compositions is a romance, entitled *Debat de Folie, & d'Amour*, of which Mrs. Thicknesse has given a general account.

Contemporary with the preceding were, Clemence de Bourges, eminent for her poetical talents, and Pernelle de Guillet, who composed many Latin poems.

Next follow Madeline, and Catherine des Roches, the mother and daughter, who both died of the plague, on the same day, in 1587; with Georgette de Montenay, and Anne de Marquetz, all contemporaries, and chiefly distinguished for their poetical compositions; as were also Marie de Brame, Marie de Romien, and Marseille d'Altouvitis.

The history is then adorned with the name of another Marguerite de Valois, daughter of Henry II. and wife of Henry IV. of France. Of this celebrated lady Mrs. Thicknesse justly observes, that

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‘ Her indiscretions, and love of gallantry were unpardonable. —She was of an unsettled and wavering disposition ; her conduct full of inconsistency ; and her life an odd mixture of pleasure, dissipation, and devotion.—One while she practised Christian charity ; at another, she was guilty of the highest injustice. In short, her time was equally divided between her confessor and her cicisbeo : and it is certainly true, that she at last became so abandoned, that Henry strongly solicited the pope to annul his marriage, and gave in the famous manifesto which contained the history of this princess’s licentious life. If any thing could be alledged in favour of the queen, that could possibly palliate her conduct, it was the ill treatment she received from Henry, who neglected her soon after their marriage.’

We are next presented with Catharine de Parthenay, born in 1554. She was daughter of a nobleman of Soubise, and successively married two men of quality, by the latter of whom she had the famous duke de Rohan. She composed many theatrical pieces, of which however none was ever printed, except the Tragedy of Holopherne, acted at Rochelle with great applause.

Anne de Partheny, aunt to the last mentioned lady, was also well known for her literary abilities, but none of her writings were ever published.

Next follow the names of Anne de Sequier, Elisene de Crenne, Antoniette de Loyne, Suzanne Habert, Esther de Beauvais, Nicole Etienne, Modeste Depuis, Philibert de Fleurs, Jeanne Flore, Anne Bino, Marguerite de Cambis, Marie de Coteblanch, Madeleine Deschamps, Madeleine Chemereau, Anne de Greville, Madame La Vicomtesse D’Anchy, Madeleine de L’Aubespine ; Lucrece, Diane, and Camille de Morel ; Françoise Hubert, and Claude Catherine de Clermont ; some of whom were distinguished for their learning, and others for different degrees of genius.

The lady that succeeds is Mademoiselle de Gournay, a great favourite of cardinal Richlieu. Afterwards comes Louise-Marguerite of Lorraine, princess of Conti, born in 1582, and Madeleine de Scuderi.

‘ This celebrated lady was born at Havre de Grace, in 1607, and in her early infancy discovered such an extraordinary genius, such strength of understanding, joined to such delicacy of taste, that she was looked upon as the greatest prodigy of the age. But nature, that bestowed on her these rare and inestimable qualities, denied her even the smallest portion of *external* charms ; and as the famous Pélisson (with whom she was intimately connected) was not more fortunate in his person,

son, they were both the subject of much raillery, and the *bon mots* of all the celebrated wits of their time.—But if Mademoiselle de Scudéri had not the frivolous advantages of being a pretty woman, she justly acquired the reputation of being a wise, ingenious, and, above all, a good woman. They gave her the name of Sappho, with whom she was compared, for her fine sense, and *outré* figure; but the purity of her manners rendered her much superior to that celebrated Lesbian. The hotel de Rambouillet was, at that time, the center of wit and knowledge, of which Mademoiselle de Scudéri was admitted a member, and soon after became its principal ornament. Necessity, rather than taste or inclination, induced her to compose romances; for at that time, as well as this, those kind of productions were read with avidity, being greatly in vogue; and the name of Scudéri, which her brother had already made famous, acquired new glory by the works of this modern Sappho.—The academy des Ricovrati, of Padua, received her as a member, in the room of the celebrated Helène Cornaro, after the death of that lady. All the other academies, where women are admitted, were also desirous to receive her. In short, her uncommon merit, and reputation, procured her from all ranks and orders of people, and even from strangers, the most ample testimonies of their esteem and admiration.

The writer of the Sketches next delivers an account of Madame de Motteville, daughter of a nobleman, and born in 1615. This lady is followed by Antoniette Bourignon, so well known for her religious discourses; Ninon L'Enclos, chiefly distinguished for her gallantries; and the Comtesse de la Suze, whose genius was principally adapted to elegiac composition.

The ladies next mentioned are queen Christina of Sweden, the countess de Bregy, the duchess of Nemours, the marchioness de Sevigny, Mademoiselle de Montpensier, Elionore de Rohan, daughter to the duke of Montbazou, Mademoiselle Cosnard, Mademoiselle de S. Balmont, Françoise Pascal, Marguerite Buffet, Jacqueline Guillaume, Madame de l'Esclache, Mademoiselle Certain, Mademoiselle de Blémur, Julie d'Angennes, Mademoiselle de la Vigne, and comtesse de la Fayette.

Mrs. Thicknesse has not only enlivened her work with anecdotes and characters of the ladies she mentions, but also given a general account of their most conspicuous productions, accompanied with pertinent remarks; and we doubt not of her affording yet greater entertainment in the subsequent part of her Sketches.

A safe and easy Remedy proposed for the Relief of the Stone and Gravel, the Scurvy, Gout, &c. and for the Destruction of Worms in the Human Body. By Nathaniel Hulme, M. D. 4to. 2s. Robinson.

THE remedy here advised by Dr. Hulme is the same as that which he recommended last year, in the cure of the stone *. It consists of a solution of salt of tartar in water, the administration of which is to be followed by a suitable quantity of the small spirit of vitriol, given likewise in water, so that the mixture of these medicines may produce fixed air in the stomach. The efficacy of this method of cure, Dr. Hulme now confirms by four other cases which have fallen under his own observation, as well as by a case transmitted by Dr. Hossack, at Colchester, and one of the same nature by Mr. Kipping, apothecary at Brighthelmstone.

Besides farther ascertaining the good effects of this medicine in the stone, Dr. Hulme informs us that he has also found it prove successful in the scurvy, gout, hectic fevers, dysentery, some kinds of diarrhoea, and worms. He gives the following account of his motives for trying it in the gout, with the beneficial consequences that ensued.

‘ What first induced me to give the above-mentioned remedy to persons liable to the gout, was a conversation I had on this subject, some time ago, with an ingenious friend; who told me he had long entertained an opinion, that the chief cause of that disease is a retention of too much fixed air in the body, which ought to be discharged, chiefly by the pores of the skin. Hence the gout, said he, is more prevalent, *ceteris paribus*, in cold than in warm climates; in sedentary persons, than in those who use much exercise. Hence also the luxurious and athletick man will be peculiarly subject to this complaint, from his high mode of living, and drinking plentifully of such liquids as abound with fixed air; such as wines of various kinds, malt liquors and cyder. He observed, at the same time, that Dr. Macbride, in his *Experimental Essays*, was the only author he had met with, who had thrown out a hint of this kind. This opinion seemed very plausible and ingenious. The difficulty then was how to come at the fact by experiment. After some reflection I imagined, that if a medicine abounding with fixed air, were given daily for a length of time to persons greatly subject to the gout, it would bring the matter to a pretty full proof. For if the disease was really owing to fixed air, then this method should increase the

* See Crit. Rev. vol. xliii. p. 473.

malady, and bring on gouty complaints; but on trial it seemed to have had quite the contrary effect, as far as a judgment may be formed from the two following cases.

' R. J. aged seventy-two years, of a robust habit of body, had been subject to the gout twenty-nine years. He sometimes had a fit twice a year, but always once, and that commonly in the autumn. It generally continued upon him one, two, or three months. The first joint of the great toe, in one, or both feet, was the part principally affected. Sometimes his head, sometimes his stomach, suffered. The disorder also fell upon the joints of the fingers, and would frequently affect the whole hand. By repeated attacks of this kind, he has quite lost the use of several joints of the fingers. He is subject to no other complaint, and in general, his appetite is very good, and he uses a moderate degree of exercise. He took the medicine daily, for half a year together. The quantity, for the first three or four months, was fifteen grains of salt of tartar, three times a day, diluted with three ounces of pure water; taking immediately afterwards the same quantity of water, acidulated with as much weak spirit of vitriol as would saturate that portion of alkali. He then took double the quantity of the alkali and acid, mixed together in a peculiar manner; but only repeated it night and morning. The medicine in both forms agreed with him perfectly well through the whole course; and he enjoyed a better state of health, after he began to take it, than he had done before for many years past. The gout did not in the least return this last autumn.

' J. M. aged fifty-six, had been afflicted with the gout ten years. The fit generally came on in the month of January or February, and continued three or four weeks; but the last paroxysm he had, held him thirteen weeks. The great toe was the part principally affected, which first grew painful and inflamed, then swelled; but as the tumour increased, the pain was alleviated. The pain was more severe in the night than in the day. The disorder seldom affected both feet at the same time, but first one and then the other. The skin during the fit, was generally hot and dry; and the body costive. This last year both his hands were greatly affected, but chiefly the right; and a cretaceous concretion formed in the middle joint of the ring-finger of the right hand. He took the medicine daily, as in the last mentioned case, for the space of four months, and observed that it gave him unusual spirits; and he has had no gouty complaints since.'

Dr. Hulme has subjoined an extemporaneous method of impregnating water, and other liquids, with fixed air; by simple
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mixture only, without the assistance of any apparatus, or complicated machine. The great diligence he discovers in endeavouring to extend the utility of a medicine so simple and easily procured, is highly commendable, and we wish that the several Cases which he has related in support of its good effects, may be followed by others of sufficient authority to establish the practice.

FOREIGN ARTICLES.

Der neueste Religions Zustand in Holland. The present State of Religion in Holland, delineated by the rev. Adam Fred. Ernest Jacobi. 8vo. Gotha. (German.)

A Short but instructive and entertaining performance in two sections: the first treats of the present state of the Lutheran, Mennonist, Armenian, Reformed and Herrenhut churches in Holland, to which a succinct account of the meetings of the Quakers, of the Armenic church, of the Rheinsburgers, and of the Hattemists has been added in the Preface. The second section relates the latest theological disputes in Holland, concerning the best method of preaching, the right of patronage, the ecclesiastical rights of the Reformed, their symbolical books, and toleration, the salvation of Heathens, and the virtue of Socrates. The account is accurate, faithful, and interesting.

The taste and method hitherto prevailing in the Dutch sermons, seem to be nearly related to that of the famous father Gerundio, and rather surprising in a country surrounded with models and examples of more natural and rational instruction. The Dutch preachers generally expound whole books of the Bible, without ever omitting any single verse, or even words, whether easy or difficult. In these minute expositions they studiously collect and display all the grammatical, critical, antiquarian, and other learning, they can possibly come at; and, the sermon most heavily encumbered with such misplaced erudition, is most admired and valued. Nor are they destitute of allegories and other tropes and curiosities of the same kind. Our author himself once assisted at a sermon on Solomon's Canticle, iii. 9. from which instructive text the preacher displayed to his audience, the heart of a faithful communicant as a costly chair of the heavenly Solomon; and then proceeded to explain with great ingenuity, the silver columns and the golden cover, the purple seat, and the beautifully inlaid bottom of that chair. This strange method of preaching was, indeed, in 1768, attacked and exposed by professor Hollebeck, in some Latin dissertations; but stoutly defended by a number of preachers and professors, who sagaciously and gravely protested, that the natural and rational method of instruction recommended by their antagonist would be apt to betray their auditors into heresies, since it left them uninformed of the comprehensive sense of the Bible, and that there were reasons to fear that all the Dutch Christians might in time become mere Armenian heretics; since mankind were naturally infected with Arminianism, &c. Belle peroraison, & digne de l'exorde!

Neue

Neue Fabeln. New Fables. 8vo. Berlin. (German.)

Generally speaking, these Fables are original, ingenious, mostly satirical, and rather calculated for grown people than for children; but still susceptible of correction and improvement; for instance, that of 'The two Camels.'

'Of two brother camels, in the train of a Turkish army, one, from the disparity of their fate, belonged to a basha, the other to a common Arab soldier. The basha's camel was heavily laden, but covered with Persian carpets, and adorned with splendid feathers; that of the Arab soldier was destitute of covering, and carried only the trifling baggage of his poor master. Once on a time the Arab having made some booty, and placed it on his camel's back, the beast very frequently stooped and refused to proceed. Art thou not ashamed, thou dastardly wretch, cried the incensed soldier, for thus refusing to carry so trifling a burthen, whilst thy brother yonder, though much more heavily laden, trips along with spirit and alacrity? How can you praise my brother's spirit, replied the camel, when it either arises from his pride at his splendid appearance, or from his being habituated to heavier burthens, or from his being more plentifully fed, or—A prophet's curse on thy or's! cries the soldier, and thrusts his lance in the camel's side; not contented with being a lazy beast thyself, thou also triest to depreciate thy brother's merit, merely because he excels thee.

'Surely, the camel was inspired by the spirit of our fashionable moralists, who would fain degrade us to brutes, because we cannot be angels. For virtues, though tinged with the defects of humanity, are yet better than no virtue at all.'

Yet, for aught that we find in the story, the meek, half-starved camel may have been very much in the right, and his brutal master very much in the wrong. Our fabulist will surely allow, that neglect, want of food, and of habitual exercise, must depress the strength and spirit of camels as well as of men; and in accounting for the difference of his carriage from that of his brother camel, the poor beast seems to have rather been willing to exculpate himself, than to depreciate the merits of his neighbour: and, of course, his passionate master ought not to have been applauded for justness of remark; but, by way of retribution for his brutality, left, for the future, to carry his own baggage and plunder, whether light or heavy.

FOREIGN LITERARY INTELLIGENCE.

Gedanken eines Lehrers an der hohen Schule zu S . . . über die heutigen Vorkehrungen in Betreff der Geistlichkeit, mit einer Vorstellung an das Oberhaupt der Kirche. Thoughts of a Professor in the University of S . . . , on the present Measures concerning the Clergy; with a Remonstrance to the Chief of the Church. 8vo. Ratisbon. (German.)

THE author of these Thoughts appears to be a sensible and patriotic Catholic. He confesses that two thirds of the regular clergy are utterly useless; and proposes to dismiss such as are unfit and superfluous from their convents. His remonstrance to the chief of his church is written with the warm and undaunted spirit of truth.

Poesche

Poesie di Ranieri Casalbighi. 2 Vols. 8vo. Livorno.

Signor Casalbighi is one of the best imitators of Metastasio. The first volume of his works contains two dramatical pieces, Orfeo and Alceste, with some dramatical fragments. The second, a number of odes, an essay of a translation of Milton's Paradise Lost; of an ode of Gray, and Thompson's Hymn, with the Dissertation, prefixed to the Parisian edition, on the works of Metastasio.

Pitture, Sculture, Architetture delle Chiese, Luoghi pubblici, Palazzi &c. della Città d' Bologna. 12mo. Bologna.

A faithful guide for travellers, to the most remarkable works of art extant in the city of Bologna.

La Filosofia, Poema in Versi sciolti di Giuseppe Colpani. 8vo. in Lucca.

This poet sings the whole history of philosophy to his beloved Nice, in three easy and elegant cantos.

Scelta d' Idili di Gesner tradotti del Tedesco. 8vo. Napoli.

An excellent translation of Mr. Gesner's rural poems, by don Aurelio de Giorgi Bertola; who has prefixed to it a preface on the study of nature, and on descriptive poetry, and who promises to translate several other German poems, particularly Mr. Gesner's Death of Abel.

L'Histoire des souverains Pontifes qui ont siégé dans Avignon, 4to. Avignon.

A faithful, impartial, and well written work.

Précis historique de la Vie de Jesus Christ, de sa Doctrine, de ses Miracles, et de l' Etablissement de son Eglise, accompagné de Reflexions & de Pensées choisies sur le Religion & sur l'Incredulité, &c. Par feu M. Tricallet, &c. Nouvelle Edition.

A compilation, containing a large extract from bishop Bossuet's Discourse on Universal History, and from St. Chrysostom and St. Augustin; to which select reflexions from various other well known works have been subjoined.

Synonymes Latins & leurs différentes Significations. Par M. Gardin du Mesnil. 12mo. Paris.

An excellent school-book.

Elemens de Taëlique démontrés géométriquement; Ouvrage Allemand, orné de Planches, composé en 1771, par un Officier de l' Etat Major des Troupes Prussiennes; traduit en François par M. le Baron de Holzendorf, &c. 2 vols. 8vo. Paris.

The original is the production of a judicious and skilful officer; and the translation made by another, well versed in the subject and the language.

Der wohlthätige Unbekannte, eine Familien Scene von Heinrich Leopold Wagner; or, The Unknown Benefactor, a Family Scene. 8vo. Frankfurt on the Mayn. (German.)

Montesquieu (for his name needs no epithet) once gave himself the pleasure to redeem an unfortunate captive from slavery, to restore him to his family, and effectually to preclude his discovering his unknown redeemer. This discovery was made only by chance, and some time after Montesquieu's death. This noble action, so interesting and amiable in itself, has here, very deservedly and judiciously, been made the subject of a fine drama, and of a general and lasting applause.

Vol. XLV. March, 1778.

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Glaw

Glaubensbekenntnis eines Carthäufers, welches bey Abbrechung einer Zelle im Waisenhaus zu Basel A. 1766, &c. or, The Confession of Faith of a Carthusian Monk, found at the Demolition of a Cell in the Orphan house at Basel, in 1766. 8vo. Basil.

A remarkable memorial of very pure untainted Christianity, anterior to the Reformation, and written in 1456. The pious and sensible Carthusian reserved his worship and confidence to his God and Redeemer alone; without putting any trust in the merits and intercession of creatures.

Nic. Dav. Gaubii, Med. et Chem. Prof. Sermones II. Academici, de Regimine Mentis quod Medicorum est. Accessit A. H. Boerhaave Sermo Acad. de iis quæ Virum Medicum perficiunt & exornant. Editio tertia. 8vo. Argentorati.

A correct new edition of some excellent academical speeches.

Les dernières Avantures de Jean d'Alban. Fragment des Amours Alsaciennes. 8vo. Iverdon.

A drama overcast with the gloom of a deep romantic melancholy.

De la Lecture des Romans, Fragment d'un MS. sur la Sensibilité. 8vo. Paris.

A short but excellent performance, by the noble author of the late Mr. Quesnay's Eulogium.

Histoire des Révolutions de Corse, depuis ses premiers habitans jusqu'à nos Jours. Par M. l'Abbé de Germanes. Tome III. Paris.

It is a difficult task for a contemporary historian impartially to delineate facts and characters, in which his nation is essentially concerned. How far our writer has continued true to his motto—*fine ira & studio*—we will not determine. This third and last volume of his work contains the history of general Paoli, and of the late war in Corsica; to which he has subjoined an abstract of the ecclesiastical history of that island; an historical notice of the nobility and worthies, and several papers relating to the present constitution of its government.

Dictionnaire historique et bibliographique portatif, &c. Par M. l'Abbé L'Advocat, &c. Nouvelle Edition corrigée et augmentée. 3 vols. 8vo. Paris.

This new edition has been improved with a great variety of corrections and additions.

Second Mémoire sur les Avantages qu'il y auroit à Changer la Nourriture des Gens de Mer. Par M. Poissonnier Desperrières, &c. 8vo. Paris.

Of the first Memoir of this benevolent writer, we have formerly taken notice. In this Second Memoir, he answers all the objections made to the first, and supports and enforces his earnest recommendation of a vegetable diet for mariners, with new proofs.

Abrégé élémentaire de la Géographie universelle de la France, &c. Par M. Masson, de Morvilliers en Lorraine. 2 vols. 12mo. Paris.

This useful and methodical abstract is illustrated with a map of France, and another of the island of Corsica,

MONTHLY CATALOGUE:

P O E T R Y.

The Indian Scalp, or Canadian Tale, a Poem. 4to. 2s. Folingsby.

THE authors of periodical publications have been accused, and sometimes not without reason, of writing their papers first, and then of ransacking their memories, or turning over their libraries, for a motto. We suspect our present author of something of this nature with regard to his title. The gentleman tells us that his poem is 'The Indian Scalp, a Canadian Tale;' but the fact is, that he might, with as much propriety, have christened it, 'An Irish, or a Chinese Tale.' We believe that this deformed and spurious offspring of the Muses, like the adherents to a particular sect of religion, was not christened till he had arrived to the age of maturity; in short, that when the poem was finished, its father began to consider what captivating name he should give it. The name, we confess, is a popular name—we only wish it applied a little to the poem.

But the author shall speak for himself:

'Near Hudson's banks, unknown to public view,
From youth to age, a beauteous couple grew.'

'One blooming boy, the image of them both,
Compleated bliss *unknown* before on earth.'

'Hard by the sea, scarce seen by human eye,
Their hovel stood—their *scale* was fishery.'

What is meant by 'their *scale* was fishery,' we cannot guess. As our author's *scale* is not poetry, we shall proceed with this *affecting* tale in our own words.

After these good people have lived very pleasantly together through a dozen dull pages, comes a cruel storm, and, of course, a wreck, from which only one man escapes; who dies in their hovel, but leaves behind him a letter, which, (as it were injustice here not to use the poet's words) *informed them what they never knew*, viz. that the vessel was freighted by a friend who did not come in person for fear of being *scalped*. Upon this the father leaves his wife and son, and takes his fishing-boat to go in search of his friend. No sooner had the boat reached the distant shore than the poet introduces a party of Indians, who, after a bloody combat, carried away his scalp, but left the friend to bear the sad news to his expecting wife and son, to whom he had hardly told it when,

'The wife looked up, and, heaving of a sigh,
Welcomed death, as medicine of woe.'

The use this author has contrived to make of *did* is wonderful,

'Than they continual in this place *did* meet;
No cares ensued, no troubles *did* torment.'

'Such were the favourite subjects they *did* use;
With such, the father *did* his child amuse;
With such, life's picture *did* he hold to view.'

We know not whether the description of the storm can be equalled by any other writer.

' One winter's night, of all the nights the worst
That time could bring, so fatal ! so accurs'd !
Such dreadful storms were never known before,
Such seas were never bursting on the shore ;
Such winds were never heard to rage so high,
Such pines and oaks were never seen to lie ;
As, that sad night, the book of fate produc'd
To this great pair ; to which, though yet unus'd,
They bravely stood ; nor trembled all the while ;
An easy conscience rather made them smile.'

The three following lines stand, we are convinced, unrivalled in modern rhyme.

' Lo one poor wretch, half dead, and speechless too
Was cast on shore, escap'd of all the crew
That that night perish'd with the cargo too.'

What do our readers imagine an author can mean who speaks of something ' that grew for ever smiling on the face ?' It should be a nose, you say ; but, as noses seldom smile, it must be an eye.—Neither—the smiling growth of the face is a—*dear embrace*—Impossible!—Then give two shillings for ' The Indian Scalp,' and convince yourselves.

Children tell you, that nothing so much resembles a cat looking in at a window, as—a cat looking out at one. Hear our Canadian bard.

' Then down at once they dropped their little boat,
And all leap'd in, and all—at once leap'd out.'

The four next lines must not be lost.

' One heart, one mind, one plan, cemented all ;
'Twas *Scalp's* the word, such brutes as these must fall ;
'Tis Britain's wish, and Britain's pay besides,
To murder rebels, and to *tan their hides*.'

With two curious similes which occur almost in the same page we shall conclude our account of this poem.

' He trembling look'd ;—a monument of woe ;
And marble like, had lost his motion too.'

' He told the tale ;—attentive, all they heard ;
And, fix'd as stone, they neither of them stirr'd ;
But, marble-like, cut out to grace a tomb,
They stood entranc'd, and wonder'd at his doom.'

Among certain tribes of Indians an idea prevails, that the abilities of any person are immediately communicated to the man who kills him—If our author has displayed his best abilities in this poem, they will never raise the envy of the rudest Indian ; and he may safely venture into the most savage parts of America. His head is not worth scalping.

The Project. A Poem. 8vo. 1s. Becket.

After having heavily travelled over a dull dreary waste, without a single object to entertain the fancy, or to please the eye, it is impossible to describe the feelings of a wearied reviewer, when he comes to something pleasing and delightful.

The author of 'The Project,' shall explain his own performance by part of his humorous dedication to dean Tucker. After observing that his object is to root out all opposition, he proceeds——

'It was in consequence of an attentive perusal of your Tracts, that I set myself to search for this grand arcanum.—After ranging in vain through Grotius, Burlamaqui, and Puffendorf, I read thirteen books of Montesquieu's Spirit of Laws, without making the least discovery—But at length the fourteenth book rewarded all my toils—I need not refresh your memory with the particulars of his system upon the relation between climate and national character—It would, however, be great presumption to arrogate to myself the merit of a discovery, which I owe entirely to the great Montesquieu—It is from that profound philosopher that I have learnt to account for all the variations of temper, by the operation of the atmosphere upon the fibres, and thence on the action, and re-action of the heart.

By him I have been taught, that the different proportions of heat or cold produce similar degrees of cowardice or courage—so that it solely depends upon the latitude, whether a nation is relaxed into Turkish slavery, or braced and hardened to English freedom—Upon this foundation my project is raised—which I submit to your wisdom and candour—but, as most projectors are of a sanguine temper, and, I own, I entertain no doubt of the full success of my project, I cannot conclude, without protesting against that *Nolo Episcopari* which accompanied yours—Nothing can be more opposite to my sentiments than your total abjuration of all possible reward for your political labours—On the contrary, I hereby most solemnly engage to receive, with great readiness, any and every honourable recompence that these my researches may lead the king, lords, and commons, in the depth of their wisdom to bestow on me.

'In all other political tenets, believe me, Reverend Sir,

'Your most devoted disciple, The AUTHOR.'

Our good-humoured poet's Project is this :

'A simple plan the muse explains ;
Nor asks a patent for her pains.
In either house, below the chairs,
Where Bathurst rules, and Norton glares,
There stands a table, where they place
The votes, the journals, and the mace ;
"Hence with that bauble !" Cromwell cried ;
And wisely too ; 'tis useless pride ;
Hence with it all ! it fills a place
A nobler ornament shall grace.
Here, with capacious bulk, profound
As Falstaff's paunch, as Plymouth's round.
A vast Buzaglo, day by day,
Shall chase the noxious blasts away,
And spread an artificial glow ;
Tho' Palace-yard is wrapt in snow,
Around the flame, with vestal pride,
A Fire-Committee shall preside,
Ballotted by the same directions
As Grenville's lottery for elections ;
With Nominees to feed the fire,
And make it spread, and blaze the higher ;

And *Chairmen* more sedately sage,
 To quench its too excessive rage.
 ' The fuel, for such deep designs,
 Nor springs from groves, nor lurks in mines ;
 Combustibles for state affairs
 The press more speedily prepares ;
 The teeming press shall hither scatter
 Rheams of inflammatory matter ;
 Here, " thoughts that glow and words that burn"
 To their own element shall turn ;
 But, shifted from their author's aims,
 Shall spread more salutary flames.
 ' *Almon*, by contract, shall provide
 The libels *vamp'd* for either side,
 And stipulate throughout the season
 To furnish proper stock of treason.
 How bright will the *Buzaglo* glow,
 While heaps of *Junius* blaze below ?
 What ardours will *Plain Truth* dispense
 Fir'd with a page of *Common Sense* ?
 Yet in a moment 'twill be slack'd,
 By thrusting in *Dean Tucker's Tract* ;
 Again 'twill kindle in a trice,
 Refresh'd with scraps of *Dr. Price* ;
 Now moulders slow with clumsy smoke,
 While *Johnson's* fogs each passage choak ;
 Now his, and sputter, and besmear
 'The house with brimstone of *Shebbeare*.'

We do not remember to have seen truer wit conveyed in better lines ; and in the present dearth of real poetry, we do not think this specimen of it can be too much praised. We hope this will not be our poet's last *Project*. To recommend it to the crown to grant him a patent for his present ingenious invention were useless, as this age can boast few writers capable of *imitating* it.

Jamaica, *A Poem, in Three Parts.* 4to. 1s. 6d. Nicoll.

The author of this poem informs us, that, upon his going to Jamaica, he was captivated with the prospect of the country, and the deliciousness of its fruits ; but, at the same time, shocked at the cruelty of the planters, and the miseries of the slaves. His design is to celebrate the various *beauties* of the island, and, if possible, to persuade the planters to adopt a milder discipline in the management of their negroes.

This piece is a juvenile production, and has some descriptions in it, which are not a little grotesque. The following lines, for example, exhibit a singular tête-à-tête, an image of gallantry in the vegetable creation.

' Here orang'd boughs their yellow clusters join,
 And pears and pumpkins, like to lovers, twine.'

The ensuing couplet suggests likewise an idea of rural courtship ; but it is described with an enigmatical obscurity.

Romantic

' Romantic tow'rs 'midst gloomy groves appear:
There sails the breeze, wheels *court* the rivers here.'

These lovers are, what the reader cannot easily guess, wind and water-mills, used in grinding sugar-canes.

We have sometimes heard of building castles in the air. Here the poet has exalted a cabbage-tree to such an elevation, that its roots *reaching the earth* is mentioned as a circumstance worthy of notice.

' Pride of the mount, to *soar aloft* is given,
His roots *the earth*, his branches reach the heav'n.'

Demetrius Phalereus, in his Treatise on Elocution, censures an historian for his pompous description of a wasp: 'It feeds,' says he, 'on the mountains, and flies into hollow oaks.' § 330. It seems, says Demetrius, as if he were speaking of a wild bull, or the boar of Erymanthus, and not of such a pitiful creature as a wasp. Our author, in describing the moschetoës, presents us with just such a swelling image.

' ——— Fan me from the bloody bite
Of keen musquitoes, *who insert their bills*,
Fill their small tubes, and *drink the blood in rills*.'

An ignorant reader would certainly conclude from this description, that these West Indian gnats are as big as snipes or wood-cocks.

But notwithstanding these and the like puerilities, it must be allowed, that this poetical sketch has some degree of merit; it is written with a benevolent intention, and gives us a good idea of the country.

The Refutation; a Poem. Addressed to the Author of the Justification †. 4to. 1s. 6d. Doddsley.

To this performance the author has prefixed a sensible preface, on the impertinence of the man, who abuses the rest of the world, and pretends to vindicate his conduct by calling himself a *satyrist*.

The design of this piece is to recommend a mild and benevolent method of correcting the follies and foibles of mankind.

' Kindness oft wins, when sharp reproaches fail,
And vice will listen to a melting tale.
Soft is th' advice, that real friends impart,
Mild the reproof, that speaks the friendly heart.'

This is the production of no contemptible pen.

The Diaboliad. A Poem. Part II. 4to. 2s. 6d. Bew.

We observed, respecting the First Part of this whimsical poem, that it was neither void of poetical fancy, nor defective in point of versification. The same character is applicable to that now before us, which is a counter-part of the former, and employed in the satirical display of some female characters well-known in the polite world.

† The author of the Diaboliad.

Fugitive Poetical Pieces, by Mr. Jerningham. 8vo. 1s. 6d. Robson.

This collection consists of the following pieces: Margaret of Anjou, an historical interlude, founded on the story of that unfortunate queen flying with her son, Edward IV. into a forest after the battle of Hexham.—On Dreams, for the Vase at Bath Easton.—Albina, the story of a lady cruelly deceived by her lover.—The Indian Chief.—Verses on seeing Mrs. Montagu's Picture.—Inscription for a Reed-house.—The Venetian Marriage, the story of two lovers repairing to a hermitage to be married.—The Mexican Friends, an instance of heroic friendship, recorded by Antonio de Solis, in his History of the Conquest of Mexico.

The reader will find that delicacy of expression and sentiment in these pieces, which distinguishes the former publications of this ingenious writer.

The Muse's Mirrour. 2 Vols. small 8vo. 7s. sewed. Baldwin.

This collection consists of odes, epigrams, and other little pieces of poetry, which have appeared in the newspapers or magazines, within the course of the last twenty years. The gentlemen and ladies, to whom they are attributed, are, or have been, the principal wits, poets, and poetasters of the age.

D R A M A T I C.

The Theatrical Bouquet: containing an Alphabetical Arrangement of Prologues and Epilogues. 12mo. 2s. 6d. Lowndes.

Though the pieces in this literary bouquet seem not to have been selected with taste, it is, however, calculated to afford variety of entertainment.

Poor Vulcan! a Burletta in Two Acts, as performed at the Theatre-Royal, in Covent Garden. 8vo. 1s. Kearsly.

This little piece is ascribed to the author of *Midas*, &c. and abounds in the same comic spirit that distinguishes his other productions.

N O V E L S.

A Trip to Melasge; or, Concise Instructions to a Young Gentleman entering into Life: with his Observations on the Genius, Manners, Ton, Opinions, Philosophy, and Morals, of the Melasgeans. 8vo. 2 vols. small 8vo. 6s. Law.

As the author desires permission to present his readers with an epitome of his work, we shall by all means indulge him.

‘Permit me, Sir, to present you with an epitome of the following pages, in order to obviate a possibility of erroneous conception, and give you a clear perspective of their real purport. The author's aim (*however the poor creature may fail in his design*) is to expose folly and reprobate vice, in every garb, without laying waste an elegant scene, because a few weeds have imperceptibly grown up in it. Violence, he humbly presumes, is ever displeasing, and thinks none should offer it to the charms of Nature or Reason, without

without incurring the lash of censure; for which reason he has thought it no less necessary to strip off the guise of simplicity than to dispel the glare of splendor, as both do not seldom blind the understanding, and conceal qualities and dispositions which Nature and Judgment disapprove of; nevertheless, these are intended to be drawn forth with that lenient hand, and deference to humanity, which the sketch of education you are presented with studiously inculcates: some, probably, who look upon our own conduct with an eye of severity, will insist, that, to make the work valuable, the views should have been taken at home; but you, I flatter myself, will indulge me in an honest partiality for my fellow-citizens, and support the sentiment, that our morals and manners are too just and rational to admit the intervention of folly and absurdity, the growth of luxuriant excrescence amongst us. For these and other obvious motives, I have carried my hero abroad; so that whenever others travel, they will have it in their power to possess a compendium of what they may expect to find, and, being previously instructed, enter the more readily into the brighter and more amiable scenes they must inevitably be engaged in; and bring to their native land, some of those excellent qualities which refine manners, and diffuse true elegance and taste, acquisitions of such public and private utility, that it will not contribute a little to the happiness of each individual to attain a perfect acquaintance with them.

If our readers have been able to understand this epitome, as the author calls it; we will defy them, with all his assistance, to understand the work itself. After having waded through two volumes of affected language, incorrect expressions, ridiculous metaphors, and insufferable allusions, we are still at a loss to discover the author's idea, and totally unable to give any account of his meaning.—It should seem that, by describing the manners of Melasge, whither our author conducts his pupil, he meant to ridicule and to reform the present age—but *multum abludit imago*.—We could not help thinking of Martial's epigram, on not finding his friend at home; it is somewhat to this purpose, that four *such* miles, for the sake of seeing him, were a good deal; but eight, *for nothing*, were the very devil.

'Ah! my sagacious friend! I perceive thou hast already contracted the orbit of thine eye into the smallest focus to ken with prying curiosity, at the particular tendency of my narration; but you will pardon me if, urged by a just tribute to decorum, like Homer's wandering muse, I take my leave of this delicate branch of my subject, lest I should be kicked out of reading, as Momus was out of Heaven.'

If the sagacious author mean, in this passage, his friends, the Reviewers, he is right in his perception; and not wrong, we are afraid, in his apprehension of being *kicked out of reading* exactly (since he is fond of the sublime) *as Momus was out of Heaven*.

In friendship to our author, we earnestly beg of him, upon no account whatever, to make any such *trips* as this—and, in friendship to our readers, we advise them never to think of 'A Trip to Melasge.'

The Man of Experience ; or, The Adventures of Honorius. By Mr. Thistlethwaite, 2 vol. 12mo. 6s. sewed. Boosey.

Sterne and Goldsmith seem to have been intimate acquaintances of our author—but from the latter he has not learnt the art of working up incidents naturally, nor from the former the ability of relating them ludicrously or affectingly. We question whether ‘The Man of Experience’ may not rather induce the reader to think ill, than well, of the world—a doctrine which, as men of experience, we cannot fail to condemn. Honorius and his friend Raymond, accompanied by the author, for the purpose of writing these two volumes, in the course of less than a week are witnesses to more scenes of villany, than almost any man is unfortunate enough to see in his life. Honorius, it is true, is not a villain ; and some of those characters who are villains, repent—but still the Man of Experience seems to argue in favour of the depravity of human nature. This gentleman, however, is not sufficiently captivating or entertaining to do much harm. We cannot say we are desirous to hear of his further peregrinations, unless he should change his principles.

The story of these two volumes is this—Honorius, an advocate for the depravity of human nature, begins a journey with our author in order to be made a convert to the contrary opinion. In the course of this five days journey they meet with four or five characters, who relate the miseries they have suffered, as it appears at last, by the same person ; which person, for the dignity of the story, is a lord. All the parties, at the conclusion of the second volume meet together, rather wonderfully, at Maidenhead ; when his lordship repents, and ‘The Man of Experience’ finishes with these words from the mouth of Honorius—

‘ Ah then, said Honorius, I at last find by experience, that although mankind are corrupt, they are not totally irreclaimable. And, notwithstanding too many of them are proud, selfish, and insincere, yet there are some amongst them capable of honour and the refinements of friendship. I will henceforward think them so.’

M E D I C A L.

Observations on some of the Articles of Diet and Regimen usually recommended to Valetudinarians. By William Falconer, M. D. F. R. S. Small 8vo. 1s. Dilly.

A strict prohibition from vegetable food, bread, butter, and sugar, with the substitution of brandy or rum and water, for drink, instead of malt liquors, are here censured by Dr. Falconer, as frequently productive of bad effects, when long continued. Extremes of every kind may doubtless prove hurtful, and it is prudent to avoid such an error ; but in general, the best rule for the diet of valetudinarians must be drawn from a careful observation of the *juvantia* and *lædencia* in their respective constitutions.

Physical

Physical Dissertations; in which the various Causes, Qualities, and Symptoms, incident to the Scurvy and Gout are comprehensively treated on, and such Remedies pointed out as can only result from an extensive Practice. By Francis Spillbury, Chemist. 8vo. 2s. 6d. Wilkie.

A laboured attempt to acquire the reputation of medical knowledge, which may indeed be displayed by some friendly coadjutor, but can never be justly ascribed to the author of 'Free Thoughts on Quacks and their Medicines *.'

Observations and Experiments on the Power of the Mephytic Acid in dissolving Stones of the Bladder. In a Letter to Dr. Percival. By William Saunders, M. D. and one of the Physicians to Guy's Hospital. 8vo. 6d.

These Observations and Experiments tend farther to confirm the efficacy of fixed air in dissolving the human calculus; and as this remedy is so much more safe than the alkaline solvents, an important acquisition will result from its virtues being fully ascertained in a greater variety of cases.

P O L I T I C A L.

The R—l Register: with Annotations by another Hand. Vol. I. Small 8vo. 2s. 6d. Bew.

We are here presented with characters of upwards of fifty of the English nobility, pretended to be drawn from a conspicuous station, and accompanied with reflections.

The Layman's Sermon for the general Fast. 4to. 6d. Wilkie.

This writer has thrown together several passages from the prophet Isaiah, which, he thinks, are as applicable to ourselves, in our political capacity, as they were to the Jews. The following verses will sufficiently explain his meaning.

'Your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies; your tongue hath muttered perverseness.—Their feet run to evil; and they make haste to shed innocent blood: their thoughts are thoughts of iniquity, wasting and destruction is in their paths. The way of peace they know not; and there is no judgement in their goings, chap. lix, v. 3, &c. Behold ye fast for strife and debate, and to smite with the fist of wickedness.—Is not this the fast, that I have chosen? to loose the bands of wickedness; to lighten the heavy burthens; and to let the oppressed go free; and that ye break every yoke? chap. lviii.'

By these, and many other extracts to the same effect, the author has artfully thrown the severest reflection on our national conduct, while he appears to make only some natural and obvious remarks on the text.

If this Layman is impartial, he cannot do better, in his next discourse, than give us a comment on this emphatical excla-

* See Crit. Rev. vol. xliii. p. 159.

mation, the very first words of the same prophet: 'Hear, O heavens, and give ear, O earth! I have *nourished* and *brought up* children, and they have *rebelled* against me!' His illustrations, no doubt, would then be as edifying to the colonists, as they are at present to the people of this kingdom.

A Form of Sermon, designed as a Supplement to a Form of Prayer.
4to. 1s. Almon.

This writer warmly inveighs against the vices of the age—He observes, that instead of emulating the sublime virtues of our forefathers, we are cultivating the mean arts of servile complaisance, *affability*, and *condescension*; that the *poor* superflux of our opulence is *profusely* lavished in the erection of hospitals, with a boastful ostentation, from which none but little souls can derive satisfaction; that large subscriptions are raised for *rebellious widows and children*; that the wars, plots, conspiracies, and divisions, which, ever since the time of king Charles I. have rent this devoted land, plainly prove, 'that the blood of the *righteous martyr* still crieth from the ground;' that the colonists are now contending for independence, which if they should obtain, *widows and orphans* will receive them with *acclamations*, historians will immortalize their memory, and latest posterity will bless it; but if they should retract, scorn and oppression will be their portion: yet, he says, if colonists have a natural right to independence, the moment they acquire a sufficient strength to maintain it, it would be extreme folly in any nation to encourage such settlements.

While the author was composing this declamation, we are persuaded, that he was in such a serio-comic humour, such a whirl of thought, that whether it is to be understood in a literal or an ironical sense is a paradox which neither his readers, nor perhaps he himself can determine.

D I V I N I T Y.

Every Man his own Chaplain; or, Family Worship regulated and enforced. 12mo. 9d. sewed. Buckland.

This work consists of forms of prayer, hymns, and graces, with directions for reading the scriptures, and other religious books. It is the composition of a protestant dissenter, and seems to be suited to the taste and capacity of plain, serious people of his own denomination.

A Sermon preached before the House of Lords, at the Abbey Church, Westminster, on Friday, February 27, 1778; being the Day appointed to be observed as a Day of solemn Fasting and Humiliation. By John, Lord Bishop of Oxford. 4to. 1s. Cadell.

'In the day of adversity, consider.' Eccl. vii. 14. From these words his lordship is naturally led to consider, whether our misfortunes are imputable to the merits of our cause, or to the religious and moral state of the nation.

With respect to the former question, he thus concludes his enquiries:

'It

‘It was the glory of this island, to have extended her protection so far and wide. A foreign nation might envy an extensive power, so favourable to the rights of mankind. But it was not the part of subjects, who shared in the honour and the benefit of it, to be the first to erect a standard against their king and country. No ingenious subtilties will justify their conduct. The events of war may for a time be favourable to them; but the truth will still remain, that they were subjects, and owed the common obedience of other free subjects to the crown and legislature of Great Britain.’

Having found, that the merits of the cause do not militate against us, his lordship proceeds to the second enquiry; on which he does not attempt to acquit us; but after some remarks on our levity and irreligion, he very properly adds this serious and interesting consideration:

‘The favour of God cannot be expected to distinguish a people, who thus cast off the fear of him, or who attempt to live without him; and a nation, in which the influence of religion is so weak, that irreligion is openly avowed, may account for many misfortunes from that pestilential cause.’

A Sermon preached before the Lords Spiritual and Temporal, in the Abbey-Church, Westminster, on Friday, Jan. 30, 1778. Being the Day appointed to be observed as the Day of the Martyrdom of King Charles I. By Beilby, Lord Bishop of Chester. 4to. 1s. sewed. Payne.

In this elegant and animated discourse his lordship produces a number of instances from the history of our ancestors, which give us the strongest reasons to conclude, that divine Providence has often interposed for the preservation of this kingdom in the most critical and perilous circumstances. From this view of things he takes occasion to suggest some observations on the present crisis, which are extremely seasonable and just.

A Sermon preached at St. Clement Danes on Sunday, March 9, and at Christ-church, Spitalfields, on Sunday, June 29, 1777. for the Benefit of the Humane Society, instituted for the Recovery of Persons apparently dead by Drowning. By Robert Markham, D. D. 8vo. 6d. Rivington.

The preacher appeals to his auditors as men, as members of society, and as fellow-christians. There are some passages in this discourse, which seem to be a little inaccurate, especially the following: ‘Within the last two years, seventy-five persons, some of whom you now see, were restored to themselves, to their friends, to the community, to their almighty Saviour and deliverer, their God.’ There was no occasion to carry the climax so high. A person is not restored to his Saviour and his God any more by his return to life, than by his death. The sacred writers generally use such expressions, as rather imply the contrary. If this discourse has not all the accuracy of a laboured composition, it has, perhaps, for that reason more of that pathos, which is chiefly admired in a popular discourse.

To this sermon is annexed a brief account of the society, before which it was preached, from its establishment in May 1774, to the end of the year 1776.

A Ser-

A Sermon preached at Yarmouth in Norfolk, January 11, 1778. On Occasion of the Death of the rev. Richard Frost: who died January 3, 1778, in the 78th Year of his Age. By Thomas Howe. 8vo. 6d. Buckland.

Mr. Frost was ordained pastor to a congregation of protestant dissenters at Yarmouth, in 1732, and discharged his duty in that capacity, with integrity and reputation, for near thirty years. But, we are told, 'his abundant labours brought upon him such an universal relaxation of nerves, and such consequent dejection of mind, that he was not only incapable of farther public service, but even of enjoying the society of his friends,' for near twenty years.

This melancholy circumstance gives the preacher occasion to make some pious and consolatory observations on the wise and gracious designs of Providence, in the sufferings of good men.

A Sermon preached at St. Peter's, in Colchester, June 24, 1777, before the provincial grand Lodge of the most ancient and honourable Society of free and accepted Masons of Essex. By the rev. W. Martin Leake, LL. B. 8vo. 1s. Robinson.

Authors differ about the antiquity of Free Masonry. Some derive it from the first ages of the world, when men began to form societies, and build houses. Others (no friends perhaps to the institution) date its commencement at the building of the tower of Babel. This writer does not make its origin so ancient, but he makes it more honourable, deducing it from the building of the Temple at Jerusalem, and the league, which Solomon made with Hiram, king of Tyre, on that occasion.

'Here, he tells us, Free Masonry began its useful progress. This was the period, which gave rise to this ancient and honourable society; but it is now advanced to a far higher degree of perfection, than it could boast, upon its first institution. Formerly it was only operative, confined to manual labour, and studied only the improvement of art: but as morals, learning, and religion, advanced in the world, so masonry then became speculative, and attended to the cultivation of the mind, as well as to the improvement of art. All who were now to be admitted into this laudable establishment, were required to possess an earnest desire to promote the good and happiness of their fellow-creatures; to have brotherly love, charity, benevolence, generosity of heart, and all other moral virtues, which do honour to the nature and constitution of man.'

To this Sermon is added a Charge, delivered to the members of a Lodge, held at the Castle Inn at Marlborough, by Thomas Dunckerley, esq. grand master. The purport of this Charge is to remind the society, that 'brotherly love, relief, and truth, are the grand principles of masonry;' and to recommend these virtues to the practice of the brethren.

This publication likewise contains an Address delivered by the rev. Henry Chalmers, A. M. and P. M. in the Lodge of Perfect Friendship, held at Chelmsford, in Essex, on the festival of St. John the Baptist, A. L. 5767-

MISCELLANEOUS.

A Letter from a Father to a Son on his Marriage. Small 8vo. 1s. Dilly.

This Letter is written in a rough and unpleasing style, but contains some advice, which may deserve the attention of a young man on his marriage. The points, which the author treats of, are, the folly of disputing about the prerogatives of a husband, the good effect of delicacy in his person and dress, the best way of disengaging a sprightly young woman from the immoderate pursuit of pleasure, the proper conduct of a husband, where the wife is unreasonably suspicious, and other points of this nature.—We can by no means agree with this writer when he says: ‘Never suffer your wife to approach you in any little illness, as a nurse, but only as a friend.’ He must have very little sensibility, who does not know, that the attention of either party, in cases of sickness, is productive of mutual endearment and affection. Pity is the nurse of love.

John Bunce, junior, Gentleman. 8vo. 3s. sewed. Johnson.

The character of Mr. John Bunce has been announced on a former occasion *. He is one of those facetious and eccentric gentlemen who afford entertainment even by their oddities. The prolusions in this volume are employed on Stow Gardens, Learned Ladies, Love to Rakes, Seduction, the Cottagers, the Politicians, the Progress of Criticism, and several other subjects. In general, they discover a fund of good sense, often enlivened with a strain of pleasantry peculiar to this author.

A Letter to the Right Rev. the Lord Bishop of Durham. Containing some Observations on the Climate of Russia, &c. By John Glen King, D. D. 4to. 2s. Doddsley.

This Letter contains a few observations on the climate of Russia, and the Northern Countries, with a view of the Flying Mountains at Zarsko Sello near St. Petersburg, or a sort of diversion which consists in rolling down a steep declivity.

Essay on the Education of Youth intended for the Profession of Agriculture. 8vo. 2s. Davies.

A translation of a treatise published by M. Mochard in the Memoirs of the Oeconomical Society of Bern; to which are added such remarks as may render it more particularly useful to the English farmer.

The Miller and Farmer's Guide. By Thomas Wood, Billerica Mills. Printed at Chelmsford. 8vo. 2s. 6d.

The author of this pamphlet is Mr. Wood, so remarkable for his abstemious course of life, that an account of it was published

* See Crit. Rev. vol. xlii. p. 319.

in the second volume of Medical Transactions by the College of Physicians in London. It consists of tables shewing the price of any quantity of wheat, from one pound to six loads, at every intervening sum from five to twenty pounds per load, and cannot fail of proving highly useful to those for whom it is intended.

A Literary Scourge, for those learned Assassins, the Critical Reviewers. 8vo. 1s. 6d. sewed. Ireland.

The following character, which appeared in our Review for December last, of a production entitled 'A Treatise on the Nature and Quality of the Diseases of the Liver, and Biliary Ducts, by R. Bath, Surgeon,' has, it seems, given rise to this contemptible piece of malignity.

'This author is one of those smatterers in physic, who have just talents sufficient to impose upon the ignorant, but "make the learned smile." The treatise, as may be supposed, is designed to recommend a quack medicine, which consists of powders and drops.'

The opinion above delivered having been given with the strictest impartiality, will admit of no palliation.—Never was any Scourge wielded by a more impotent hand. In all his attempts at smartness, he unfortunately proves himself to be equally dull and illiterate, ignorant not only of the Greek, Latin, and French languages, but even of English. With such an antagonist, therefore, it is not to be expected that we should maintain any controversy.

An Address and Reply to the London and Monthly Reviewers on their Canvass of the Examination of Dr. Maclaine's Answer to Soame Jenyns, Esq. on the View of the internal Evidence of the Christian Religion. By the Rev. Edward Fleet, jun. B. A. of Oriel College, Oxford. 8vo. 6d. Brown.

The Monthly and London Reviewers have censured a late publication by Mr. Fleet. In their criticisms, he thinks, they have treated him very dishonourably; and he now appeals to the public.

Description of a Glass Apparatus, for making Mineral Waters, like those of Pyrmont, &c. By J. H. De Magellan, F. R. S. 8vo. 2s. Johnson.

By this improvement on Mr. Parker's apparatus for the same purpose, it appears that water may be impregnated with fixed air in half the usual time. We here also meet with the description of instruments, ingeniously invented, for ascertaining the salubrity of the air; but as they are too complicated to be clearly understood without a plate, we must refer our readers to the pamphlet.